The Review and Expositor

Vol. XXVIII. April, 1931 No. 2

Our Seminary, the Transition from Greenville to Louisville.

By J. S. Dill, D.D., Greenville, S. C.

Founder's Day Address, January 10, 1931.

During this year of our Lord 1931 the city of Greenville, S. C., is celebrating the Centennial of its incorporation as a town. In 1831 it was a village of less than 400 inhabitants. In 1877, the year of the removal of the Southern Baptist Theological Seminary to Louisville, Ky., the village had become a town of not less than 4,000 population. It was a few years later that Northern capital began to cast envious eyes to the sunny South, and a real estate firm operating out of Boston had the faith to acquire extensive interests south of Mason and Dixon's line. Some of their holdings were in and around Greenville, S. C. In an advertisement of this property fifty years ago we find this poetical picture:

"A bright cozy town of valleys and hills,
All thriving with school houses, churches and mills,
Where green drooping branches arch over the streets,
And industry shines on the faces you meet,
Where houses are homes, where childhood is gay,
And order and honesty ever hold sway."

Without raising the question of the quality of this poetry, it may at least go down in history as an accurate description of Greenville, as this speaker found it in the Fall of 1876, when he arrived to drink at the fountain of its theological learning. Furman University was then in its fiftieth year, and Dr. James Furman and his heroic faculty were sacrificing to the limit to save it from the wreck of war and the blight of reconstruction. Greenville Woman's College was already a chartered college for girls, and the Seminary had sent forth its S. O. S. call that resulted in its removal to Louisville. Already down at the Falls of Reedy River the spindles of Camperdown Cotton Mills were singing the first songs of that industrial revival that would make of Greenville today, a city of sixty-three thousand inhabitants.

In the Fall of 1876 a heavy cloud still hung over South Carolina. War had despoiled her of her goods, and ten years of reconstruction had hindered her progress. Men and women were crying out, "How long, oh God, how long!" General Wade Hampton was the standard bearer for the forces of civic deliverance, and the election was set for November 4th of that year, 1876, the Centennial year of America's Declaration of Independence. We Seminary boys were profoundly interested in the issue, but though the temptation was great and the politicians would make it easy for us, we refrained from casting an illegal vote. Yet I give no guarantee that even the virtuous Democrats carried that election by strictly honest means; for I recently met an elderly gentleman who vividly recalled that election, for he was eighteen years old and voted six times. When the victory was declared we Seminary boys did join most lustily in the jollification. Especially vivid is the recollection of the great mass of rejoicing people that packed the street in front of the Mansion House, where now stands our great Poinsett Hotel, to hear speeches from the notables of the day. Last of all was introduced our own great teacher and

preacher, Dr. John A. Broadus. The noisy multitude at once gave reverent attention. The clear penetrating voice of this man of God rang out on the night air. "Thank God," he said, "and as I am a minister of Jesus Christ you expect me to say it, so I say it again, THANK GOD." There was no boisterous applause, no shouting of *'Hurrah,'* but a great solemn response came from a thousand throats, answering back, "THANK GOD." The preacher then told how the victory must be used for the good of the people and the glory of God.

The Seminary Equipment the Last Year in Greenville.

On arriving in Greenville in 1876 the student found the Seminary comfortably housed in its dormitory at the corner of Washington and Main Streets. It was then, and still is, the very center of the city. This was an old hotel called the Goodlet House, which after the war was occupied by a United States garrison. In 1869 the finances of the Seminary seemed to Dr. Boyce to justify the purchase of this property. It was repaired and equipped as a dormitory and dining room for the students. Here they could live much cheaper than in private boarding houses. When the Seminary moved, this property was sold for much more than it cost. This old building still stands as a land-mark in the center of the city and is known as the Wilson Hotel. In a grove nearby was an old brick chapel, the original meeting house of the First Baptist Church. This was placed at the disposal of the Seminary, and was divided into two class rooms and a library. The place where it stood is duly marked by a stone inscribed:

ORIGINAL SITE
1826——FIRST BAPTIST CHURCH——1859

1859———SOUTHERN BAPTIST———1877
THEOLOGICAL SEMINARY

The Student Body the Last Year in Greenville.

The first year that the Seminary opened its doors after the war there were seven students and four professors. Dr. Broadus gave a full course of lectures in Homiletics to one student, who was blind. The second year there were fifteen, the third year thirty-one, and so it gradually grew to sixty-six in 1876. Those were the days of small beginnings but large faith. That last year in Greenville the dormitory was crowded with a body of fine young men, studious and consecrated, and anxious to make the best of their opportunities. Some of these are worthy to be enshrined in the Baptist Hall of Fame, and very many will have their place on God's roll-call of the faithful.

There was a notable exception to prove the rule of the high quality of the students that year. There was a fellow named —— who was never known to study a lesson and was expert in "cutting lectures." He was notable as an unbearable bore. One Friday night a brother rushed into my room in great excitement with the announcement that he had caught —— in the *act of studying*. I feigned a faint and called for smelling salts. We promptly decided that the offense must not pass unnoticed. Accordingly a moot court was organized. The sheriff arrested him. He was brought before the court and the charge was read, "Caught in the Act of Studying." When the evidence was all in, and the prosecution and defense had spoken, the jury rendered their verdict, "NOT GUILTY, he only had a book in his hand." ——— soon disappeared, and has not been heard of since.

Rev. A. J. Holt was a student with us that year and in the middle of the session an event occurred of special interest. One evening at the supper table Bro. Holt arose and gave an account of his call as a missionary to the Seminole Indians. He told us of the providence of God leading up to this call, and announced that after consulting with the faculty he had decided to leave at once for

this field of service. J. P. Greene of Missouri responded in appropriate words of sympathy, and made the motion that Holt be elected as our missionary to the Indians. This passed unanimously and many goodbyes were spoken. Letters came from him regularly to the Seminary Society for Missionary Enquiry. Dr. Holt, now at the age of eighty-three, is living in Florida, and is able to preach with vigor. Dr. Greene (also past his four score years), is President Emeritus of William Jewell College.

In those good old days down in Greenville there were seasons when love went a wooing. One of our married brethren made a census of our roll and reported that there were six married brethren and sixty that wanted to get married. An incident occurred that had its relation to this phase of student life. "Dollie" French, afterwards better known as Dr. J. Adolphus French, Pastor of the First Baptist Church of Austin, Texas, with three others, under the delusion that they could play the guitar and sing, went serenading in the old-time fashion. They made their way to the residence of Deacon Smith on North Main Street, where abode several charming daughters. In the midst of the program there was let down from the balustrade above a basket with four bouquets. French was the first to seize the string. He handed out to each of the others one of those love tokens, reserving the best for himself. "Dollie" then in true lover-like way went into ecstacies over the thrill that came down that string from the hand of his beloved. On Sunday afternoon when these boys called upon the Smith girls, one of them told of the ecstatic thrills experienced the night before by Mr. French. Elvira Smith put a quietus to any further thrills by announcing, "I didn't let that basket down, Pa let it down." The laugh was on Brother French.

In that day we had no gymnasium, and the best we could do was to pitch horse shoes in the back yard of the dormitory, or engage in such other sport as the limited

area permitted. But our better exercise for the development of the physical man was the long walks over the hills and dales of the country-side. In the Fall and Springtime there is no foliage more beautiful, no landscape more lovely, than that of the Piedmont section of the Palmetto State. Sometimes on an off day a tramp would carry us to the top of Paris Mountain. There we drank in inspiration from the rolling hills and the far off Blue Ridge Mountains. The air was a tonic to the body, the scene an uplift to the soul. The mid-winter of 1876-7 was one of the severest in the history of that section. The skating on the pond at the foot of Reedy Falls gave strenuous exercise for nearly two weeks, and snow-balling stretched its lengthy way through nearly two months. So without the expense of costly equipment we had diversion a-plenty.

The Faculty the Last Year in Greenville.

The Faculty had become much depleted. Dr. Manly had become President of Georgetown College. Dr. Williams was in Aiken, S. C., struggling with a fatal sickness, while Dr. Boyce was in Louisville at work on the necessary endowment for the removal to that city. Dr. Broadus, alone of the original four, was at his post in Greenville. Two young men, still in the freedom of bachlorhood, C. H. Toy and W. H. Whitsitt, had been added to the faculty. Both of these had been former students of the Seminary, and from that day to this no man has risen to this distinction who was not a graduate of this institution. The Seminary has trained its own teachers. In this emergency it was fortunate that Greenville was an educational center, and could furnish men well qualified to teach anything in science, literature or theology. Accordingly Dr. J. C. Hiden, the scholarly pastor of the First Baptist Church, assisted Dr. Broadus in correcting sermons and other exercises. Dr. Broadus said of him

that he was the only man he ever knew who took perfect delight in correcting bad syntax. Of this you may be sure that he had plenty to do. Dr. J. C. Furman of Furman University took over the class in Pastoral Duties, and Dr. J. L. Reynolds, also of Furman University, gave special lectures in Systematic Theology. At this time Dr. A. J. Jeager, a converted Jewish Rabbi, who had entered the Baptist ministry, was occupying the position of an assistant teacher. Hebrew was to him as a mother tongue and he rendered valuable help in that department. While his foreign brogue clung to his speech he had perfect command of English, and his rhetoric was pure and undefiled. Never to be forgotten was his course of lectures on the inter-biblical period of Jewish history. From Malachi to Matthew he made the story pulsate with life. He created an enthusiasm for that period of Bible history which those who heard him carried through life.

Dr. Jeager also took lectures from the other professors and here is a class-room incident that needs to be recorded. Dr. Broadus was lecturing on the epistle of James, and was discussing the passage, "Go to now, ye that say, today or tomorrow we will go into such a city, and continue there a year, and *buy and sell, and get gain;* whereas ye know not what shall be on the morrow." He was emphasizing the fact that James was writing to the Jews, and that it was a distinctive characteristic of the Jew that he went from city to city *to get gain.* Quite fully he dwelt on this trait of the Jew. As he was about to pass on to the next passage, Dr. Jeager, his black Jewish eyes sparkling with kindly humor, said, "Brother Broadus, if it is a distinctive characteristic of the Jew that he goes from city to city to *get gain,* is it not a conclusive proof that the Americans are the ten lost tribes?" The class broke into an uproar of laughter, in which the great teacher heartily joined. The recent rise of the BRITISH ISRAEL organization in England and in this country would have us believe that there are more rea-

sons than that of a character trait in tracing the Anglo-Saxon to the ten lost tribes. Dr. Jeager did not long remain in the Baptist ministry, but united with the Episcopal Church. Dr. Broadus thought that this was probably a reaction to the formalism of his old Jewish faith.

I am glad to take this opportunity of speaking some words about the two young professors, the first to come into the Seminary faculty after its organization.

Dr. C. H. Toy attended the Seminary in 1859, and was thus among the students of the first year. But the tidal wave of war soon carried him into the soldier ranks of the great conflict. He later served as chaplain. He carried with him through the war his Hebrew Bible and dictionary. This was his diversion. He tramped all the way from the Seven Pines battle field to Richmond to consult a Hebrew grammar. In 1869 he was elected to the professorship of Old Testament English and Hebrew. This position in the Seminary he resigned in 1879 because of deflection from the Baptist faith. Dr. Toy had no distinction as a preacher, but was a linguistic expert of the highest order. Dr. Boyce declared that in scholarship he was "facile princeps" in the Seminary faculty. In his departure from the orthodox teachings of our school of the prophets, conservative scholarship in the South suffered its greatest loss. When Dr. Toy came to the Seminary faculty in 1869 his inaugural lecture was on the theme, "The Claims of Biblical Interpretation on Baptists." In Dr. Broadus' Memoirs of Dr. Boyce, I find the following in regard to this lecture: "Dr. Toy showed that on Baptists there rests a special obligation in regard to the Scriptures, because of our complete dependence on the Bible. We profess to make it, and it alone, our religion. We accept all that it teaches and nothing else. If we could lean on the decisions of Councils, Convocations or Assemblies, royal or episcopal decrees, array of patristic, scholastic, and other lore, it might not be needful for us to cling close to the word of

God as our sole guide, but now we have no other resource. It is our pole-star. Without it we are on a boundless ocean, wrapped in darkness. Dr. Toy urged that for right interpretation of the Bible we need, on the one hand, learning and thought, and on the other hand, the inspiration and guidance of the Holy Spirit. He says in the conclusion of this lecture, that a fundamental of our Hermeneutics must be that the Bible, its real assertions being known, is in every iota of its substance absolutely and infallibly true." No man could give a clearer or more positive expression to our Baptist principles than Dr. Crawford Toy did in 1869. It is hard to understand how in less than a decade he departed from his "*pole-star and sailed out on a boundless ocean wrapped in darkness.*" It was at the time he became a teacher in our Seminary that Darwin gave to the world his greatest work on evolution, and the young professor followed in his trail. In Greenville he gave a popular lecture advocating Darwin's views of the origin of man. At this time also he came under the influence of the teachings of Kuenen and Wellhausen and their rationalistic reconstruction of the Old Testament materials. If my memory serves me correctly these teachings did not crop out that last year in Greenville. They made their appearance the first year in Louisville and the second year became matters of discussion in the student body. It is recalled that a student went to Dr. Boyce with the statement that "Dr. Toy taught that the writer of the 16th Psalm had no reference to the resurrection of Jesus, but that Peter said in Acts that it was a direct prophecy of the risen Christ." Well, said Dr. Boyce, "as between Dr. Toy and Peter, you and I had better stick to Peter." At the time of Dr. Toy's resignation and when he was about to leave Louisville, Dr. Broadus said to him, "Toy, at the rate you are going, inside of another decade, you will be in the Unitarian camp." Dr. Toy protested, but the prophecy came true. Dr. Boyce at the railway station put his left

arm around his neck, and lifting his right arm before him, said, "Toy, I would freely give that arm to be cut off if you could be where you were five years ago, and stay there." Dr. Toy soon became professor of Semitic languages in Harvard University. It is some comfort to his old students who loved him, to know that Dr. Allen Tupper, a class-mate of mine, told me in recent years that he had an interview with this great scholar and teacher in his old age, and that he confessed to Dr. Tupper that in his heart there were longings for the safe moorings of his old Bible faith.

In 1861, Dr. Whitsitt, at the age of twenty, had finished his college course and entered the Confederate army. He enlisted in Gen. Forrest's cavalry and followed that daring leader through marches and battles little short of miracles in warfare. He came to the Seminary as a student in 1867, and after a two years course pursued his studies for an additional two years in Berlin and Leipsic. In 1872 he came to the Seminary to the chair of Church History and Biblical Introduction. He had then just passed his thirtieth birthday.

Dr. Whitsitt was a preacher of some ability. At times he rose to great heights, and profoundly stirred his hearers. His clear-cut analysis, his great thought, his rounded Addisonian periods, and his striking sayings did not fail to hold attention. But his preaching was variant, and there were times when he would acknowledge to a pulpit failure, when in his own quaint words, "It just wouldn't go off." There was one occasion when he sought to cancel an engagement to preach because he just "knew it wouldn't go off." In the pulpit of the First Baptist Church in Greenville, he once preached a supremely great sermon. His text was Isa. 63:1, "Mighty to Save," and his theme, "The Victorious Christ." Dr. Broadus, who heard him on this occasion, said that he was so entranced by the sermon that he scarcely knew how he got home. With the desire to bring the young professor more into

notice, Dr. Broadus wrote to a merchant friend in Richmond, Va., suggesting that Dr. Whitsitt be invited to Richmond to preach this special sermon in the First Baptist Church of that city. The invitation was given. The young preacher, perhaps too self-conscious of the circumstances under which he was repeating this sermon, failed to grip his hearers, and he returned home humiliated. He confessed to some of his friends that "it just wouldn't go off." This is a good example of how a minister can preach a sermon of great power, and in the demonstration of the Spirit of God, and then trying to repeat it become self-conscious because of his former success and make a failure. I heard Dr. Whitsitt preach on several occasions, and always with delight and profit. There would now and then crop out a vein of quaint humor. An instance of this is recalled. He was preaching in one of the Louisville pulpits. In his sermon he made reference to a book he had just read, and remarked, "By the way, in passing I wish to say that this is the dullest book I ever read. In fact it is so dull that I became intensely and absorbingly interested in turning the pages just to see how very dull it could be."

But the professor's chair was Dr. Whitsitt's throne. He was a great teacher and grew continually in expert knowledge and aptness to teach. This was especially true in his department of Church History. Students are prone, when they fail on examination, to look for some cause for it outside of themselves. A favorite alibi is, "The examination was not fair." A notable example of this occurred in Dr. Whitsitt's class in Biblical Introduction. He had given a course of lectures on the formation of the New Testament canon. It was a most illuminating and helpful study. In his lecture the good Doctor had given a list of the canon of the New Testament as accepted by about fifteen of the Church Fathers. No one in the class thought it necessary to commit these to memory. Imagine our consternation, then, when, with high valuation,

we were asked to give the New Testament canon as accepted by seven of these Church Fathers. The result was that one-third of the class failed. The next morning our Seminary cartoonist had drawn on the blackboard a large cannon. Dr. Whitsitt was shown in the act of touching it off. The boys were seen, some lifeless on the ground, and others retreating in great disorder. Underneath was written, "This is the cannon that slew the Biblical Introduction class." Pardon a personal reference. With the horror of failure on the easiest study in the Seminary, I constructed a New Testament canon for each one of those dear old Church Fathers. For that session this was the last of my examinations and I had arranged to leave for home the next afternoon. I therefore asked the good doctor to look over my paper and let me know if I had passed. He did so and reported favorably. Seated under the cannon in perfect safety the cartoonist drew a figure marked "Dill" and he was calling out, "Boys, I am safe."

His pupils all loved Dr. Whitsitt. Through all the years that followed they were true to him in sunshine and shadow. This address confines itself to the earlier part of his life and does not deal with the happenings of a later date. But I must take time to say that those who were closest to him believed that Dr. Whitsitt was true to his Baptist faith. I heard him say once, "I am a strenuous Baptist, and have been a Baptist by virtue of my pedigree for 225 years." When criticism came he was as helpless as a child. He knew not how to handle the sword in a war of words. His friends came to his rescue when he was misunderstood, and when there were those who refused to accept his own interpretation of the things he had written. In his religious life he was an "Israelite indeed in whom there was no guile." No man ever doubted his faith in Christ his Lord. Those who knew him best loved and honored him to the last.

The Funeral of Dr. William Williams.

It was in that mid-winter season of that last year in Greenville that the Seminary suffered a great loss in the death of Dr. Williams. For over a year he had been fighting the ravages of tuberculosis. The end came at Aiken, S. C., February 20, 1877. The only time I ever saw him was as he lay in his casket. His classic features, in the paleness of death, were like a skillful masterpiece in Parian marble. The memory of it is still vivid after the lapse of more than half a century. Never to be forgotten was the funeral sermon by Dr. John A. Broadus. The text was Ps. 31:15, "My times are in thy hand." and the following was its application:

1. *This text was pre-eminently true of our brother.* Among his last words, as he asked that this might be the text for his funeral service, were, "My times are in God's hand, and I would have them there." The preacher then traced the life of his beloved colleague, and showed the guiding hand of God in his life and labors.

2. *This text is also true of those who remain to mourn his loss.* He here brought comfort to the troubled hearts.

The conclusion was one of tenderest pathos. The preacher told the story of father's carriage horses. For years they had pulled in harness together. One died and was hauled away to a nearby woodland. The next morning the other horse was missed from the lot. Search was made and he was found lying beside his old mate and grieving with a broken heart. Tears flowed freely as Dr. Broadus told of the eighteen years in which he had pulled in harness with this servant of the Lord.

The mortal part of this great preacher and teacher lies in Greenville's beautiful Springwood Cemetery. A marble shaft marks his resting place. It bears the following inscriptions:

William Williams, D.D. Born Eatonton, Ga., March 1, 1821. Died, Greenville, S. C., Feb. 20, 1877.

Lawyer five years. Pastor in Ala., Ga., S. C., Professor in Mercer University, and for eighteen years Professor in Southern Baptist Theological Seminary.

Singularly able as preacher and professor. Modest and and manly in all public relations. Greatly beloved in the churches. As husband and father beyond all praise.

Erected by Seminary Alumni and other friends in token of imperishable admiration and love.

Nearby also sleeps the sacred dust of Charles H. Judson, James C. Furman, A. J. S. Thomas and Charles Manly. What a galaxy of the noblest of God's workmen!

Dr. Broadus tells us of Dr. Williams, that his style was a model of terseness and lucidity. Dr. Manly said of him, "He was remarkable for his skill in discovering and exhibiting clearly the salient points of every question he discussed, in grasping the details so as to sum them up in a comprehensive unity and making his conclusion so clear that the listener could hardly help believing that that was exactly the way he had always thought and felt." Naturally gifted, his training for the law developed in him the mind of the swift logician. When asked to take for a time the class in Homiletics, he positively declined. He said, "If a man brings to me a bad sermon I might sit down and write him a better one, but I can't tell him how to make his sermon better. I can't make my mind work in other men's lines." Dr. Williams' first pastorate was in Auburn, Ala. In my early ministry it was my privilege to serve this church. The senior deacon never tired of telling me of the great preaching of Dr. Williams, and he once used these words which stuck in my mind, "Dr. Williams gave us the strong meat of the Word, but he carved it so skillfully that we could all feed upon it and grow strong."

The Seminary's Last Day in Greenville.

The Commencement of May, 1877, was the Seminary's last day in Greenville. My own memory of the occasion has been grealy aided by a correspondence I had last summer with Dr. E. C. Dargan. The full graduates that year were, E. C. Dargan, S. C. Clopton, George T. Gresham and I. W. Wingo; the English graduates were, J. A. French, W. W. Sanders and R. E. White. Sanders and White died young. Gresham, Wingo and French lived many years to render valuable Kingdom service. While I was preparing this portion of this address, the morning paper announced the home-going of Edwin Charles Dargan. In the correspondence with Dr. Dargan last summer, he gave me the following incident that is worth recording for it is wholely unique. It relates to this graduating class of 1877. The examination in Church History was between the class and graduation. Wingo came to the examination to beg off, and was without his writing materials. He was asked what it meant? It came out that he felt reasonably sure that he could pass, but was not going to stand because he felt that *he was not worthy to be a full graduate of the Seminary.* All protested and Dr. Whitsitt on coming in made short work of his scruples. So he took the examination and passed. He was graduated and was always an honor to his Alma Mater. At this time Dr. Dargan announced to us all that the "terminus ad quem" of his ambition was at least one year of study in Germany. The expression "terminus ad quem" was a favorite one with Dr. Toy, and his pupils often used it. At the opening of the next session letters came telling us of the marriage of Ed Dargan. We were forced to the conclusion that he had changed his ambition to a "terminus ad quam."

The commencement address of Sam Clopton was on the subject of "Chrysostom's Interview with his Mother." It is not recalled whether there were other addresses ex-

cept that of E. C. Dargan. Dargan spoke on *"The Value of Prejudice in Controversy."* The thought was that a bias or even prejudice on the part of a speaker or writer, while open to grave abuse, was not necessarily and always evil but even had value. It kindled the interest and enthusiasm of the speaker himself, and insured a presentation and aspects of the theme which otherwise might be neglected. This would be especially true in religious controversy. I pause here to pay tribute to this loved friend of more than a half century. He had those traits of character that bound him to us all with hooks of steel. Everybody loved Ed Dargan. Throughout his long life he has rendered a rich and full service to his denomination and to the world. He attained to a ripe scholarship, but was never pedantic. His sermons were masterpieces of clear analysis and choice rhetoric. His delivery was unctious and often eloquent. He breathed his life into great books and they will abide with us. He was adorned above all adorning with the meek and gentle spirit of his Master.

The commencement sermon on that last day of the Seminary in Greenville was preached by Dr. Armitage of New York City. He was among the most learned and eloquent of our Northern Baptist preachers, and among the first after the war to face a Southern congregation. His theme was, *"Paul the Missionary."* He spoke for about forty-five minutes, outlining the missionary journeys of the great Apostle. He then paused and said, "I did not come all the way from New York to preach a thirty minute sermon. We will all stand and sing, 'Jesus Lover of My Soul,' and I will continue my sermon." After a hearty singing of the hymn, he spoke another forty-five minutes, enforcing great lessons from the life of Paul that would be most helpful to the young preachers to whom he was speaking. It was a great sermon and lived in the memory of many.

We did not know at the time that it would be the last day of the Seminary at Greenville. That was not settled until a few days later when the Southern Baptist Convention at New Orleans authorized the removal. There was therefore no formal goodbye, or formal demonstration of regret. But you may be sure that there were heartaches in Greenville and throughout South Carolina. In an important sense South Carolina was the mother of the Seminary, and she loved this child of her prayers and her sacrifices. The pain in her heart was like unto that of a mother who says her goodbye to a daughter that marries and moves out to a distant State. You may be sure too that there was a wrenching of the heart-strings of the Seminary faculty. They loved this mountain city with its unrivaled landscape, and its pure air; and loved still more her noble hearted men and women who stood with them in those early struggles to lay the foundation of our great Seminary. Greenville does not forget these men. She has woven their names into the map of the city. In one of its best residential sections, running in immediate parallel, you will find Boyce Ave., Broadus Ave., Manly Ave., Williams Ave., and Toy Ave., and perpendicular to these, as if to bind them together, we find Whitsitt Street. When new generations shall ask the meaning of these names they will be told the story of the Seminary at Greenville.

The Move to Louisville.

The move was inevitable, and with becoming grace Greenville yielded to what she saw was for the good of the institution. South Carolina has always been among her truest and best friends. The prime reason for the removal, as all the world doth know, was financial. It was impossible for the Seminary to live without an endowment. The major part of this endowment must come from the city and State in which it was located. In her

impoverished condition after the war it was impossible for South Carolina to assume this burden, and also she had the care for Furman University and other local enterprises. In 1872 the movement assumed definite shape. The cities that had invited the Seminary, and were able to fill the requirements, were Nashville, Chattanooga, Atlanta and Louisville. These cities were visited by a special committee, and Louisville was chosen. But the endowment had to be raised before the removal could be justified. Dr. Boyce made his home in Louisville and gave five years of the hardest work of his life to raising $300,000.00 in Louisville and Kentucky, and $200,000.00 from other States. Financial depression greatly retarded the work, and the move was made before the full amount was secured.

When the students arrived in Louisville in the Fall of 1877 they found that Dr. Boyce had rented for our dormitory The Elliott House at the corner of Jefferson and Second streets, and class rooms and library space had been secured in the Louisville Library Hall. It at once became evident that there was a reason other than the financial one for the removal. Louisville was a large city with numerous nearby towns, and the students would have ample opportunity for work in their high calling. Dr. Broadus often said that 'the way to learn to preach was to preach.' The boys needed both the practice and the money that might be earned. It is recalled that on arriving in Louisville we were all interested in the fact that J. P. Greene had already been called to East Church and would not only render a good service, but would also have the expenses of his student life more than cared for. This was encouraging as to what might happen to others of us who might have like ambition. So your speaker on this occasion was more than pleased when an invitation came to him to supply for a month a church in the west end of the city. I confided to my friends that with

the honorarium from this church I would buy me a much needed overcoat. On the last night of this engagement an officer of the church handed me an envelope and its contents felt like a $20.00 gold piece. I was well pleased. When at a nearby lamp-post I opened it and found myself in undisputed possession of a fifty cent coin. T. P. Bell, learning of this, said to a group of students in my presence, "Boys, Dill is ruining our business. He preaches for ten cents a piece and three for a quarter." I am glad to say that as time went on we fared better. Some of our best churches had to cultivate a conscience on the subject of remuneration for services rendered by theological students.

The Seminary life here in Louisville has had its hard struggles and its great victories. All of her children of the former days rejoice in this great equipment we have in the classic shades of the Beeches. We are happy to record that the wisdom of our fathers in the removal to this great city has been more than justified.

In the center of the city of Edinborough, Scotland, there rises a mountain of solid rock. It dominates the landscape afar off and the city that nestles around it. On three sides there is a sheer cliff of three hundred feet. Its only approach is in one direction and that is guarded by moat and draw-bridge. On this rock more than a thousand years ago was built the impregnable castle of Edinborough. Through the grinding centuries it has stood against every foe. It has never been captured. It was founded upon a rock. So when our fathers sought the foundation on which to build our School of the Prophets, they saw the rock which God let down out of heaven and they planted it upon the impregnable rock of His inspired WORD. On this rock it has stood through the seventy-two years of its history. On this rock it must stand through all the coming years. Then no blasting breath of unbelief can harm it. The tidal wave of scepticism that may beat about its base will fall back like

the foam of the sea on a rock-bound coast. May it stand till Jesus comes.

Fortunate indeed has this Seminary been in the skilled workmen who have wrought upon its superstructure. Upon the foundation laid they have toiled with cultured brain and consecrated heart. Year by year there have come here the materials to be wrought into the spiritual building which we call "OUR SEMINARY." Choice young men, and women too, from every section of this land and lands that are afar off, have come to this shrine of Bible learning. Here they have been trained for the highest and best callings. To the uttermost parts of the earth they are heralding the Gospel of redeeming love. Their voices are heard by the country side and in the teeming cities. In the polyglot languages of all the earth they are telling the story of the Christ of God. From this Seminary may there ever go forth the light of the knowledge of God's forgiving love through Christ Jesus the Savior! May the light shine in all the dark places of the earth, until the watchman on the mountain shall cry, "Halleluiah! The Lord God omnipotent reigneth, the whole earth is full of His glory."

Opportunities for Evangelical Missions in Palestine.

By J. Wash Watts.

Once upon a time, as I remember a story told me in Palestine by a Jew, a man of the East started on a long pilgrimage to the tomb of a saint. He was one of those many, many found there whose intense yearning urges them out, despite poverty and ignorance, into great undertakings in search of spiritual satisfaction. Like Balaam of old he depended upon his ass to carry him across the desert. Then, alas! in the midst of the wastes the ass lay down and died. He covered the body of the beast with stones, and knelt down in grief, shaken with genuine emotion o'er the cruel fate that left him stranded so. By and by another traveler chanced to go that way and inquired into his trouble. "My best friend! My best friend!" he wailed, "I've lost my best friend." "A saint he must have been," said the sympathetic one, looking toward that heap of stones that appeared not unlike the usual cairn that marks the resting place of a saint. Then he too dropped down in the attitude of reverence. And arising, he left the customary gift and went his way. "Ah!", exclaimed the owner as his eye fell upon the coin. And, when another traveler passed by, he wept again, his cry more violent as his grief was less sincere. And so, on and on! A reputation was created. Finally, travelers went out of their way and came from afar unto his shrine. So he managed to feed himself and to fatten.

In this Palestinian parable I think I see both the opportunity that must appeal to an evangelical heart and the difficulty that must harass an evangelical mind. The Holy Land is Palestine, a land of shrines for Christian, Mohammedan and Jew. It is so, because, running deep in the hearts of its people, there are tides of spiritual

power. Therefore, where else may God raise up an ensign to the peoples that will be seen and regarded by so many. Yet, it is a land of holiness perverted, of religious hypocrisy. In distress its people give way to the temptation to counterfeit and traffic in those very religious inclinations that are their chief virtue. Can these perversions be uprooted and these powers be made to bear good fruit?

I. Consider first The Opportunity Among Christians.

The total number of Christians is small. Out of a population of three-fourths of a million (757,182), according to the 1922 census, Christians numbered seventy-three thousand (73,024), less than ten per cent (9.64 per cent).

The Christian group is also fearfully divided. As to faith they are divided chiefly among the Greek Orthodox (33,369), the Roman Catholic (14,245), the Church of England (4,553), the Armenian (2,939), and two of the Uniate Churches, Eastern churches aligned with the Roman, the Greek Catholic (11,191) and the Maronite (2,383); yet other churches are represented in this division, the Syrian Orthodox or Jacobite, Syrian Catholic, Armenian Catholic, Coptic, Abyssinian, Templar, Presbyterian, Lutheran, and other Protestant ones including Baptists.

These sects are almost completely controlled by foreign powers. And here may be seen a chief reason for the fact that the lines of division are so sharply drawn. They exist largely because of the efforts of foreign powers, politically and selfishly minded, to control Palestine. They are economically, educationally, religiously dependent upon these foreign powers, most of them spiritually enslaved by the powers that have subsidized them. Exceptions may be made of portions of the Greek Orthodox and of various Protestant groups. Nevertheless, divisions

are so sharp and deadly as to cut off almost every evangelical hope.

As to territory they are also quite scattered, being found chiefly around the Christian shrines at Jerusalem, Bethlehem, Nazareth, Jaffa, etc. There they sit beside their shrines. Not without religious zeal are they. Thousands have come as pilgrims and remained through necessity. Their communities are sustained by jealous maintenance of their rights in the holy places. But, too little of love have they, so little that a Mohammedan is appointed by the English authorities as doorkeeper in the Church of the Holy Sepulcher to prevent strife between the sects that worship there. Surely no description can fit all members of a large group. But that of the man keeping alive his body and stifling his soul by traffic in religious inclinations seems to fit the average one of these nominal Christians of Palestine.

Exceedingly scant opportunity appears for evangelical missions except among the Greek Orthodox. That is surely not wide.

Moreover, there are already many evangelical workers in Palestine, chiefly Church of England, German Lutheran, Scotch Presbyterian, and American Interdenominationals belonging to The Christian and Missionary Alliance. Probably there are more missionaries per territory in Palestine than in any other country.

Is there then any need for more? I say, unless our purposes go far beyond Palestine itself, no! But, Palestine has been a mere base in God's plan of salvation from the beginning. Has it ceased to be such a base? If not, there may yet be a tremendous challenge and opportunity for evangelical missions within her borders.

These Christian communities do offer protected bases for missions to Mohammedans and Jews. Our mission in Nazareth, in a Greek Orthodox community, has a limited opportunity among native Christians. Our mission

in Syria has a somewhat wider opportunity of this kind. The great challenge, however, that faces both, is found in the Mohammedan world that surrounds them. Our mission in Jerusalem has turned its attention to the Jews.

What of these prospects?

II. Consider now The Opportunity Among Mohammedans.

Numbers of Mohammedans there are, yea, abundant numbers. 600,000 are found in Palestine itself; 150,000 in her cities; 250,000 in her villages; 100,000 are Bedouins that rove about her hills and valleys after the nomadic fashion of the patriarchs. All around are millions upon millions in Syria, Transjordania, Arabia, Egypt.

This great host presents a challenge to Christianity that is obvious. The difficulties of work among them are also well known. Our workers, as all others in the Near East, find individuals who yearn for Christ; a few are brought in the churches; but in general it may be said that the passions of Moslems, existing in the name of religion, do so bind them together against all enemies that an almost unassailable front of religious profession is maintained. Yet, such a challenge must ever be an opportunity for true missionaries.

There they are around their shrines; Mecca and Medina in Arabia, the Mosque of Omar or more properly the Dome of the Rock on the Temple site in Jerusalem—it being next in favor to that over the Kaaba stone in Mecca, the one over the Cave of Machpelah at Hebron, the Great Mosque in Damascus, etc. They are fanatical. Yet, many of those that worship in these places are deeply religious. One cannot go into these mosques, note their beauty, their quiet, their meditative atmosphere, and not realize that there is in the hearts of this people something fine to be appealed to. They seem to be not so generally given to traffic in religious faith as the native

Christians are. The average Moslem seems to me more like the Sympathetic One of the story, one who is duped, one who fanatically supports a travesty on truth because he still believes it is the truth.

The native Christian communities in Palestine, Syria and Egypt have many things in common with these Mohammedans, the Arabic language, racial kinship, business and frequently political interest. As bases for approach to Mohammedans they are excellent.

Even so those mission stations in Palestine and Syria that Providence has put in our hands lead us to believe that God would have us play our part in meeting this challenge. They have sprung up after that spontaneous fashion with which true faith usually spreads. Their work has now been developing over a period of more than thirty-five years. They have been organized into a mission under our Southern Baptist Foreign Mission Board. And, they have the prospect of good leadership; in Beirut, under Rev. Said Juriedini, who started there the first Baptist work in all these lands; in Nazareth under Rev. Louis Hanna, nephew of Rev. Shukri Mosa, who established the work there, along with Brother Mosa's widow and Brother Hanna's wife; and under Rev. and Mrs. Roswell Owens, missionaries of our Board, now studying Arabic in Jerusalem in preparation for this work.

III. Consider now The Opportunity Among Jews.

From the viewpoint of numbers only the Jews are also rather insignificant. About 160,000 are in the country today, about twenty per cent of the total population. However, it needs to be remembered that several times this number would have gone in since the war had Palestine been able to receive them, and that eventually there will probably be several times this number.

The significance of these numbers will be intensified, I think, the more and more we note the relations between these returning Jews and the other Jews of the world.

First of all let us note that this returning remnant is indeed representative of the whole of the dispersion. The census reports that forty languages are habitually spoken in Palestine since the war—only forty! Obviously the Jews account for the great majority of these. Out of all the corners of the earth they have come with the languages, customs, ways of thinking, etc., of the world at large.

Again let us note that the dispersed communities of Jews are affected by the fortunes of these returning ones. During the last ten years all sorts of factions have striven in Jewry over the plans for this restoration. Out of this struggle has finally arisen the Jewish Agency to represent all major Jewish organizations, Zionist and Non-Zionist, in the Palestine work. This is indicative of the interest of World Jewry in Palestine today. There is no spot at which World Jewry is so sensitive today as Palestine.

Is it possible that out of this conglomeration in Palestine any movement can arise that will permanently affect the Jews? It is true that, despite the co-operation so far attained, Jews are much and deeply divided. Sir Herbert Samuel, a Jew, first High Commissioner under the British regime once said, "Wherever you find three Jews, you are bound to find four opinions." And I have heard thoughtful Gentiles express doubt that this movement can continue to hold together, because they believe that the chronic divisions that have marked Jewish history have become incurable. But, remember this, the only thing that has ever been able to unite Israel has been spiritual leadership of the highest order. Remember the rise of national consciousness under Moses, the restoration of it under Samuel, the rise of the monarchy

to its peak under David. This line of thought leads to these questions; Is there any hope of a new and great spiritual movement among Jews? and again, Is Palestine likely to have any particular connection with it? This is precisely where our interest lies. I myself see no hope of Jews' continuing to pull together so as to bring their hopes concerning Palestine to a successful issue unless they are again fired by great spiritual purposes. And I see no reason for our being greatly concerned about missions among those few of them in Palestine unless we believe that *there* shall take place those things that shall so enflame them. Is there any hope?

There is at least a tremendous struggle over spiritual issues going on in the hearts of young Jews in Palestine today.

One day a friend invited our Jewish evangelist in Jerusalem to a meeting of young Jews to be held at Petah Tikvah (Door of Hope), one of the oldest colonies, near Jaffa. Representatives of groups of young Jews from more than twenty cities and colonies were to meet there, of their own initiative, to seek to set in motion some movement that might bring satisfaction to those of their way of thinking. Our evangelist was asked not to reveal his own faith and work, these being known only to the circle of leaders calling the meeting. They wanted him to come merely as a young Jew. But the fact remains that they desired his presence and influence. There they were in session for two days; with meetings running throughout the mornings, afternoons and evenings, even far past the midnight, with scarcely time between to eat; all terribly in earnest. And the burden of their councils was, "Judaism today is a spiritual waste for young Jews." Some were crying with tears in their eyes, "Where, O where, can our hearts find peace?" Jesus was not openly talked about, but various ones of the leaders were of those who long for the time to come when

they shall have the strength to speak out their own convictions about Jesus as an answer to that cry.

Such things occur frequently today.

Another day a friend said to our evangelist that his employer was known to a few intimates as a Christian. This friend wanted that the evangelist and the employer should meet. Now this employer was a representative of large interests in the colonies and was in the country only at stated times for a few crowded days. When our evangelist sought him, he had to pass through a room filled with employes and callers of one kind and another to an inner office. When he intimated what had brought him in, speaking again as a young Jew merely, not as the paid representative of a mission, because of the strong prejudice against such; the man said, "Come again at two o'clock." When the time came, all except the few intimate friends were sent out of that inner office and the doors locked. Then they spent an hour or two speaking of their hopes for young Jews, leading finally to this, their hope that in Jesus of Nazareth they shall yet find their Messiah. At last the employer said, "Most men think me nothing but a cold-blooded business man. But I want you to know that my heart literally rings in response to the things you speak." Then he told how, when a young man, he had loved a Christian girl who taught him of Christ. In the face of her family's objections, they finally agreed to part. And for him it meant to go on alone. He buried himself in business. Then he added, taking up a New Testament, "I cannot break the associations that now bind me, and go out and preach Christ to my people, but you can.'

There are now more than a few such longing for the dawn of the coming day.

I know that on several occasions young Jews in Palestine have baptized each other or baptized themselves in the name of Jesus Christ. In one instance there was a

group of more than fifty that wished to bind themselves together as followers of his. A few of them had already confessed their faith through baptism. Several had been members of our little church in Jerusalem that is now scattered to the winds. The group asked one of these to baptize the others. And, going in smaller groups so as not to attract attention, they went out to an appointed place, fifteen one morning, fifteen the next, sixteen the third, and thus confessed at least unto each other and unto God, their faith in the Lord Jesus as Savior.

The significance of these Jews in Palestine will again be intensified, I think, the more and more we note the possible relation they may bear to the plans of God for his kingdom.

All the things I have told about these young Jews thus far do not say that similar things are not happening among young Jews in other lands. Nor do they say that the young Jews in Palestine are any more capable than other young Jews of breaking through the restraints that have hitherto held them so inexorably and of establishing within Jewry a Christian movement that may reach to the very heart of Jewish life. But the hand of God has often used men who were at the right place at the right time to accomplish things so far beyond their ability to have accomplished otherwise that their works have become wonders to the world. We are now thinking of Palestine and Jews and the future. Promises concerning these have been spoken in the name of Jehovah. What of them?

A remnant is returning. That is according to the promises.

From the four corners of the earth.

In unbelief. So the remnant should return, according to my reading of the Scriptures.

Unto a desolate land. Surely it has been so!

Yet, unto a land that gives promise of blossoming as the rose. There are many evidences that it can and will

when cultivated by such a free hand as can be given by riches, like to those said to have been found in the Dead Sea.

On the other hand, it is a remnant in danger of being cut to a remnant of a remnant amid overwhelming disasters that may come like an avalanche at any time. Already our hearts have been filled with horror by lesser slides. The scriptures seems to point to such an one as shall exceed all previous troubles.

But above every other point of interest is this. It is a remnant that has in it a holy seed, a tiny remnant according to faith. Could it be that out of this tiny remnant according to faith is to come that gold tried in the fire to which all Israel shall rally so that there shall no more be any divisions among the chosen people?

May I indulge here in a little bit of speculation? It seems possibe that such an element as exists in Palestine already might in a day of terrible trouble, play such a hero's part as would set them high in Israel. Sustained by such a hope as cometh only out of a faith like theirs, they might play the part of a Gideon's three hundred. Their Messiah might reveal himself unto them in such an hour, and lead them in such a way, that they should be the ones to open a path for all the thousands in Israel who yearn toward the Nazarene to confess their faith in him and make him their king.

Is not the mere dream of such a thing worth striving for? Yet, there is far more in it than a dream.

There they are come back to their shrines after their wanderings. These Jews seem to me more like the Jew who told me that story rather than the character of the story itself. They laugh at the fanatic and the hypocrite. Yet, while they laugh, they also long to find the God all of them started out to seek. The Jew has been, like the Mohammedan, "having a zeal of God, but not according to knowledge." Again he has been, like the native Christian, a ritualistic Pharisee. Also he had wandered, and

suffered, and broken from his faith, and sometimes thought himself an atheist. Now he comes back to his shrines, pining still after the word of God. Even while he mocks at credulity, and is in doubt as to where to find reality, he cries out like Job for a chance to speak to God face to face. Who may be his true comforter?

To those to whom God gives such opportunity ought it not to be very precious? Today we have only Miss Elsie Clor, a Christian Jewess from Chicago, located at Jerusalem, to keep up our contact with this situation. And there is urgent need for a couple of missionaries to stand with her and interpret the faith as we see it to the Nicodemuses that come in out of the night.

Conclusion.

Evangelical opportunity? Long ago the initial opportunity of God's supreme evangel lay not among the millions of the Roman provinces, nor in Rome herself, but among a few simple-hearted, God-seeking men in Galilee. Even so, God's choice of opportunities for the initiation of a new age may not lie among great numbers or vast areas. As God gives us the opportunity to sow the seed of the gospel in Palestine, let us do it in expectation of a day when he shall shake her as with an earthquake, and crack her to the very heart, and let down the seed to take root and grow and bear fruit there, a fruit like unto apostolic deeds in its glory.

A Comparison of the Course of Catholicism in Canada and in Mexico.

By C. Norman Bartlett, S.T.D., Andover, Mass.

The topic chosen for this paper—"A Comparison of the Course of Catholicism in Canada and in Mexico"—is a most intriguing and challenging theme. Two countries differing more widely from each other not only in the topography and climate of the land but also in the dominant characteristics and temperament of the peoples making up the respective populations can scarcely be imagined. This being so, it is to be expected that a careful study of the planting and history of Catholicism in the country to the north and in the one to the south of us, while bringing out a few similarities, will for the most part reveal striking and profoundly significant differences. And such is indeed the case.

Before proceeding to an analysis of the differences to be found in the history of the Catholic Church in the two countries we are considering, let us first, by way of clearing the ground, note somewhat briefly the points of resemblance or places where their history seems to coincide. Canada and Mexico were both discovered and settled by peoples who migrated from across the sea. In neither country apparently were the natives able to withstand the resistless and increasing tide of settlement by Europeans. The French who first came into possession of Canada, and the Spaniards who poured into Mexico, alike professed the evangelizing of the natives to be the dominant motive of their colonization. Along with equipment of a much more material and earthly nature, Christianity was brought over with the first settlers or invaders (the noun used depending upon the point of view) to the new land—to New France in the early part of the seventeenth century, and to New Spain approximately a century earlier. In the case of both the French colon-

ists in the northern and the Spanish colonists of the southern country, there lay before them the necessity of dealing and coming to some sort of terms with a native population far removed in their ideals and manner of life from all that is commonly associated with Christianity. For a considerable length of time in New France and in New Spain colonizing and Christianizing went hand in hand. Throughout the pioneer evangelistic efforts to win the natives over to Christianity the missionaries themselves were for the most part men of sincere purpose, heroic calibre and sacrificial spirit—in fairness this fact must be kept in mind through the more or less hostile strictures we shall be called upon to make later. It is furthermore to be borne in mind that however unjust may have been the treatment of the natives at the hands of traders and colonists with whom material gain was of paramount importance, the early missionaries in Canada and Mexico alike had the highest interests of the natives at heart. And in the history of the establishing of the Christian religion in both countries we find the religious zeal of the missionaries and the commercial greed of traders coming repeatedly into conflict of greater or lesser intensity. Again and again did the French and the Spanish missionaries expostulate courageously against the exploitation of the natives by the white settlers. These, it seems to the writer, are the main respects in which the history of the founding of our faith and the building up of it in Canada and in Mexico can be said to coincide.

And now we take up for consideration some of the more significant and striking ways in which the ecclesiastical history of Canada and of Mexico differ or diverge.

We first turn our attention to the question of the evangelizing of the native populations of Canada and of Mexico respectively. In working upon physical substances the kind of product that is made depends upon the quality of the material, the excellence of the tools

used, and the skill and purpose of the artisan. Somewhat the same is it with the missionary task of the church. To a very large extent, humanly speaking, the result will be determined by the tractability of the subjects of evangelism, the purity of motive on the part of the missionary, his adaptability, and also his freedom of activity. Of course many other factors enter in, but these seem to be especially pertinent to our present study in comparisons.

A word as to the human material upon which the French and the Spaniard missionaries had to work respectively. As we have already mentioned, both in New France and in New Spain the native population was heathen. But there was this striking difference; in the former the native Indians were wild and intractable, while in the latter country they had attained to a high state of civilization and were comparatively docile. At first blush it would seem that the missionary task in Mexico would be much easier and far more fruitful in results than in Canada. How otherwise? But here we have to consider other factors, namely, the motives back of the missionary effort in both countries, and the extent to which those motives were allowed to have free play. And this introduces a disturbing feature into what might otherwise be a very simple comparison. As already indicated, the early missionaries in Canada and in Mexico were themselves actuated in their labors by the purest motives. But in Mexico there was not the approximate oneness of aim between the missionaries and the colonists at large that existed in Canada. In Mexico the early missionaries were courted and encouraged by Spanish colonists for ulterior ends. In Canada missionaries and colonists alike brought over Christianity with the view of making it an instrument of blessing to the natives; whereas in Mexico, worldly-minded Spaniards regarded it as a tool of oppression whereby through the guileless zeal and sacrificial labors of the missionaries

the native population might be more easily subjugated and made to minister to Spanish greed.

What about the continuance of the missionary enterprise and the lasting results in the two countries? This question raises a somewhat vexed problem of appraisals. According to some secular historians, not a vestige of the missionary labors of the French among the Indians before the English conquest remains today. This, however, may be explained in large part by the fact that the tribes among whom they labored have, through wars among themselves as well as with the whites, become practically extinct. But, on the other hand, we read of later missionaries, notably the Oblate Fathers, with undiminished zeal carrying the message of the Gospel into the vast territories to the west and northwest before and after they were opend up for settlement by the whites. We may say that in Canada missionary zeal has continued unabated down to the present day. Catholics and Protestants alike are prosecuting the task of evangelizing Canada with vigor. In Mexico we find that after a comparatively few years, the fires of proselyting enthusiasm died down, to be succeeded by the saddling upon the country of a lifeless and heartless Catholic institutionalism. Like a bloodthirsty leech, Catholicism of the worst type laid hold of Mexico and for nearly three centuries sucked the very life-blood out of the country. But perhaps we are anticipating too far ahead. Going back to the period of French domination in Canada and comparing it with the colonial period in Mexico (1521-1821) after the earliest years, we are warranted in saying, I think, that in Canada the French tried to elevate and civilize the Indian, but could not; whereas in Mexico the Spaniards could have elevated the Indian, but would not, choosing rather to drag him down into debasing servitude. In Canada the dominant motive was to emancipate the Indian from barbarism; in Mexico it was to subjugate him for purposes of Spanish aggrandisement. In

Canada the Indians whom the French partially Christianized prior to the British conquest have virtually gone out of existence; in Mexico the Indians who were converted, (nominally) in mass for practically the whole of the Colonial period were kept in a condition of ignorance and superstition but little removed from the paganism from which they were supposed to have been emancipated. In Canada the wild and nomadic character of the Indian made him an almost impossible subject for the refining influences of the Christian civilization the French sincerely sought to impose upon him; in Mexico the docility and inertia of the Indian made him an easy victim of the wolf of oppression in the sheep's clothing of Christianity. While in Canada the work of the early missionaries was virtually wiped out by the Iroquois invasion and other wars, in Mexico the noble labors of the early missionaries were practically brought to naught by the oppression of the colonists and the later greed and corruption and iniquity of the church of the colonial period.

A somewhat hurried contrast, in passing, between the relation of the church to the common people as found throughout the greater part of the ecclesiastical history of Canada and Mexico may be of interest. In Canada the Catholic Church has for the most part stood by the natives and the common people; in Mexico she soon turned against them and became the powerful bulwark of the forces of exploitation and oppression. In Canada she has consistently opposed oppression; in Mexico she has been the staunch friend of tyranny. In Canada the church won support through sharing the poverty of the people; in Mexico, by rapidly acquiring possession of a third of the property and wealth of the land, she incurred, a deep-rooted antagonism which, fed by multiplying abuses on the part of the church, resulted finally in the crushing of her temporal power. In Canada the church taught the people how to make the land productive; in Mexico she grabbed for her own use all the land

she could get by hook or by crook. In Canada the church has won an even larger measure of privilege through the rendering of constructive service; in Mexico, ever since the era of independence was ushered in she has been subjected to multiplying repressive measures due to her unwillingness to forsake her abusing of long-held privileges.

And this opens up naturally into a consideration of the relation between Church and State in Canada and in Mexico. Here we shall have to content ourselves with barely cataloguing the high lights, as it were, in a series of pointed contrasts, which although briefly and concisely put, may yet prove provocative of prolonged meditation on the part of the reader. While under French domination the Catholic was practically the only church in Canada, after the British conquest Protestants settled in the various provinces in ever-increasing numbers; and thus there arose vexing problems as to the relations between Church and State. It is most interesting and instructive to compare Canada and Mexico in these relations as they prevailed in the two countries respectively. In Canada the Catholic Church had to struggle for religious liberty against successive waves of Protestant migration that threatened to drive Catholicism from the land; in Mexico the Catholic Church was able to hold Protestantism so completely at bay that for nearly three hundred years it hardly dared lift its head in that country. In Canada the church for a protracted length of time had to struggle for its rights in the face of all sorts of repressive measures at the hands of the British government; while in Mexico the Catholic cause received unbounded support from Spain. The fruits of the contrasting fortunes of the Catholic Church in Canada under British rule and in Mexico point a moral. In Canada, it seems to the writer, opposition and repression from the State seemed to add to the moral and spiritual stature of the church

and to develop a finer and purer type of religion; whereas in Mexico the church was sadly if not tragically enervated and corrupted through the unlimited support she received from the State by virtue of a closer knit alliance than was to be found in any church-state in Europe. In Canada the church had to fight long and hard to obtain from the State her spiritual rights, but finally the French Catholics secured liberty and equality from the English by whom they had been conquered; in Mexico, on the other hand, the Catholic Church after nearly three hundred years of practically unbridled power and monopoly, was stripped of her temporal power by the government of the people she had conquered so far back in the past. In Canada, by repressive measures the English government at first sought to stamp out Catholicism, but later yielded to a policy of toleration; in Mexico the Mexican government at last rose in its wrath and stripped the church of its power and shattered the shackles of ecclesiastical domination. In Canada the French Catholics obtained religious liberty from the English by whom they had been conquered; in Mexico the Spanish Catholic Church was forced to grant religious liberty to people of other faiths by a nation whom they had conquered.

[The Editor would call attention to Braden's recent work Religious Aspects of the Conquest of Mexico.—Duke University Press, 1930.]

The Problem of Worship.

Second of the Gay Lectures for 1930-31 *on the General Theme Crises in Apostolic Christianity.*

By W. J. McGlothlin, Th.D., LL.D., President Furman University, President Southern Baptist Convention.

The religious sentiment expresses itself in many ways, one of the most important of which is worship. The religious man instinctively worships. Forms of worship need to be taught, but the inclination to worship seems to be inborn. Only the man who is devoid of religious faith feels no call to worship. From the most ignorant savage to the most highly cultured man, worship is one of the common and significant phenomena of life. Men worship as individuals—in the loneliness of the forests, in the silences of the night, in the tumult of the storm, by the rushing streams, or the many sounding seas, and also in their own homes or beneath the arches of great cathedrals. But men also desire a fellowship in worship; worship in a social way with the presence of others. And so all civilized peoples have organized worship with sacred days and seasons, special officials set apart to this service, magnificent buildings dedicated to the deity as they conceive of the deity, ceremonies carefully regulated, sacrifices and other gifts gratefully offered. The world into which Christianity came was by no means an irreligious world. Jews, Greeks, and Romans, and the less civilized races of the Empire, maintained regulated worship with reverence and meticulous care. The largest and most magnificent buildings of the ancient world were the temples upon which were lavished endless wealth and all the artistic skill which mankind could then command.

Now the first Christians had doubtless all been in the habit of worshipping before they became disciples of

Jesus. Contact with him had served to deepen and strengthen the religious instinct making worship even more imperative than before. How should they worship now that they were followers of Jesus? They had learned to worship as Jews; should they continue to worship as Jews? Would the Jewish worship adequately express their religious convictions now that they were disciples of Jesus? They must now have a worship which would express for them their religious convictions as Christians—their faith, their hopes, their aspirations and ideals. The Jews had worshipped in the temple at Jerusalem, mainly by the offering of gifts and sacrifices; they had worshipped in the synagogues wherever these were found, mainly by the reading of scripture, prayer and appropriate discourse. Should the Christians continue to worship in both these sacred places and in these approved ways? The Jews had sacred days and seasons—the weekly Sabbath, first day of the month, and various annual festivals such as the Passover, Pentecost, and the Day of Atonement. Should the Christians continue to keep these days and seasons holy? The Jews had a special priesthood who alone were empowered to offer sacrifices and conduct worship in the temple. Was such a body to be continued for such a purpose among the Christians? The Jews practiced circumcision and made distinction in meats; should the Christians continue these practices which were, in the thinking of Jewish Christians, of divine appointment?

Jesus had himself in general conformed to Jewish customs and usages. He had attended the synagogue worship habitually and had doubtless taken part in it. He had visited the temple and his parents had offered the gifts or sacrifices that were expected of them. But we have no account of his having ever had any part in the offering of sacrifices and it does not seem probable that he ever took part. It is probable, however, that he observed the holy seasons, the distinction in meats, and

similar Jewish customs, for he is never accused of being a non-conformist or in any way disloyal to his Jewish inheritance. While he himself observed much of the Jewish ceremonial law he never clearly abrogated any part of these observances for his disciples though he had not himself kept the Sabbath with the strictness which the Pharisees believed necessary. In regard to distinction in meats, he had on one occasion declared that it was not what goes into the mouth but what comes out of the mouth that defiles the man. Mark, who relates this incident, declares that Jesus had thus made all meats clean; but, as a matter of fact, Mark reaches this conclusion by way of inference for Jesus did not himself say that there should be no further distinction in meats.

But the problem of worship for the Christians was not simply how much of the Jewish worship might be retained by them, but how they were to introduce the distinctive Christian elements needed in their worship. Their faith gathered around the person, life, and teaching of Jesus, none of which found expression in the Jewish worship. How could they create a worship which would express these convictions? It is not probable that they sat down and thought through these questions to a rational conclusion. It is most likely that they followed their Christian impulses and instincts guided, as we believe, by the Holy Spirit, little by little modifying their old worship until it expressed their Christian faith and sentiments.

On one occasion Jesus had uttered some very pregnant words concerning worship which may have had some influence on their thinking. In his conversation with the Samaritan woman at Jacob's Well, he had said to her, "Neither in this mountain, nor in Jerusalem, shall ye worship the Father," thus freeing worship from bondage to any so-called sacred place. Continuing he said that the hour was coming "when the true worshippers shall worship the Father in spirit and in truth . . . .

God is Spirit: and they that worship him must worship in spirit and in truth" (John 4:21, 23f.) In these words he had defined the object of worship as God the Father and the nature of worship as spiritual, making it possible to worship acceptably anywhere and without the need of sacrifices or other material aids. But did the disciples know what he had said to the Samaritan woman? If so, was his teaching understood and influential upon their own efforts to create a Christian worship?

But let us see what they actually did in the way of worship after the departure of Jesus. When they returned to Jerusalem from the scene of the Ascension, they did not go to the temple or to a synagogue, the recognized and accustomed places of worship, but to "the upper chamber" where they had probably assembled often before and there "continued steadfastly in prayer with women." This first act of Christian worship after the departure of Jesus was the old Jewish exercise of prayer, but it had three new elements: it was not in the place of prayer but in a plain upper room of a private house; it was long continued and earnest, not formal or ritualistic; and women took part in it. On the Day of Pentecost another element was added in the launching of a campaign of preaching and teaching which was carried on daily in the temple and elsewhere where a hearing could be had. Luke describes them as constantly baptizing those who believed, and continuing "steadfastly in the Apostles' teaching and the fellowship, in the breaking of bread and the prayers" (Acts 2:42). A little later they are described as "day by day continuing steadfastly with one accord in the temple, and breaking bread at home, they took their food with gladness and singleness of heart, praising God, and having favor with all the people" (Acts 2:46f.).

From these quotations we may draw the obvious conclusion that the apostles and leaders were engaged in daily worship and that this worship at Jerusalem was

rather closely connected with the temple. And yet no sacrifices were offered and in its nature the worship was rather allied with that of the synagogues. As a matter of fact, we know of no instance where any Christian ever offered a sacrifice after he became a disciple of Jesus. The new religion seems to have felt no need for sacrifices, which completely disappear from among the Christians from the very start. As time went on, the Christians came to realize, as we see from the letter to the Hebrews, that Jesus himself was their complete and sufficient sacrifice for sins.

Moreover, in these earliest days of the Christian movement, it was not the suffering and death of Jesus which received major emphasis, but his triumphant resurrection that startled the world, giving new assurance of the forgiveness of sins and of triumph over darkness and death (Acts 2:33, 36; 3:15, 26; 4:10, 12, 33; 5:30f.).

Since the Christians had no sacrifice they also had no priest. They themselves were Jewish laymen belonging to families other than that of Levi. Jesus belonged to the tribe of Judah, so that judged from the Jewish standpoint, the whole Christian movement was free from sacerdotalism and sacramentalism. The words "priest" and "sacrifice" are never applied in the scriptures to Christian ministers and services except in a modified and spiritual sense. (Compare Hebrews 13:16, 1 Peter 2:5). In these earliest days prayer was never in liturgical form and the name of Jesus does not seem to have appeared in the worship. However, as appreciation of his greatness steadily rose, his name did come into the Christian worship. Stephen, in the exultation of the moments immediately preceding his death, prays to Jesus whom he saw "standing on the right hand of God" and to whom he commends his spirit. The disciples believed profoundly that Jesus had risen from the dead and ascended on high where he was with God; that he had sent the Holy

Spirit on the Day of Pentecost, that in him they had remission of sins and from him they could get divine assistance. With these convictions firmly established and constantly growing, it was inevitable that Jesus should be the next great influence in determining the course of development in Christian worship. They had started out with their old inherited Jewish worship, but it soon becomes thoroughly Christian.

By the year 100 the bitter hostility which had grown up between Jews and Christians caused complete separation of Christian from Jewish worship. The temple at Jerusalem had been destroyed in A. D. 70 and the Christians had withdrawn or had been banished from the synagogues. Probably no special buildings for Christian worship had been erected by the year 100, the Christians using private homes, rented halls, and such places as could be obtained and were suitable for their purposes.

Apparently the Christians of Jewish origin continued for some time to worship on the Sabbath Day, but there were forces operating to change the day. The increasing hostility of the Jews would have that effect; the difference in character between the Jewish worship, which was somber and strict in its requirement of rest, and the Christian worship, which was full of joy and gladness and required the day to be spent in service, would contribute to the same tendency. A still more important factor was the great fact that Jesus had risen from the dead on the first day of the week. This was the day of the sun, or sun day, in the Roman calendar, but the early Christians, while they used it, never called it Sunday. They assembled regularly for worship and Christian work on this day long before the death of Paul, as we see from his experience at Troas (Acts 20:7) and from his instructions as to collections to be taken on the first day of the week in one of his letters to the Corinthians (1 Cor. 16:2). Moreover, the Christians early began to call this day the "Lord's Day" (Rev. 1:10), a fact which rapidly

gave it the sacredness of a holy day. Apparently the Sabbath was never regarded as a required sacred day, since in the first great council (Acts 15) called to determine what part of the Jewish system was to be required of the Gentile Christians, the Sabbath was not included as a requirement. Paul seems to have regarded the day as optional for he writes to the mixed church of Rome concerning the observance of days as follows: "One man esteemeth one day above another: another esteemeth every day alike. Let each man be fully assured in his own mind" (Rom. 14:5). He was evidently striving to allay strife by giving freedom as to the observance of days. We do not know by whom or where the first day of the week was first observed as the Lord's Day, appropriated to Christian worship and service; but it is probable that the Gentile Christians, who had never observed the Sabbath or felt any reverence for it, observed the first day from the beginning of their experience as Christians. After a time the Christians began to call this first day or "Lord's Day" by the heathen name of Sunday as we do today. Recently Christians have begun to call the first day the Sabbath or the Christian Sabbath, a procedure which is not justified by history.

Apparently the Jewish Christians continued to observe, in some manner, some of the annual festivals, probably giving to them a Christian meaning. For example, we find Paul hastening to Jerusalem that he might be present at Pentecost (Acts 20:16) where he found thousands of Jewish Christian brethren present and taking part in the exercises (Acts 21:20). The Passover played a large part in the religious life of the Jews and the arrest, trial, death, and resurrection of Jesus were intimately associated with this great festival. There is nothing said in the New Testament about its observance by the Christians, but it soon appears and may have been observed by them from the start. Of course among the Christians this is the festival of the resurrection called

by English-speaking people *Easter* and celebrated with gladness from the earliest times. None of the other annual Jewish festivals seem to have been perpetuated in any form or meaning among the Christians.

With the close of the first century, Jewish influence practically ceased among the Christians; the Jewish nation had rejected the Christian religion; the apostles and others who had personally known Jesus are gone, as are Paul and the men whom he had trained. The Christians as a body now had little religious or other culture, the New Testament canon had not yet been formed, there were no Christian schools, Christianity was now in an alien world without sufficient guidance. Henceforth it is among the pagans and is inevitably deeply influenced by pagan thought and practice. Worship is the one point where religion touches every religious man and so Christian worship takes on elements which soon carry it far away from the simplicity and spirituality of apostolic days. The changes that appear and gradually establish themselves are mainly due to absorption from paganism and other forces that surrounded the churches. Only a few of the main features of these changes can be mentioned in this lecture.

Let us begin with the officials whose duty it was to conduct worship. As we have seen, they were not in apostolic times regarded as in any sense a special priestly class Jesus was himself the great High Priest, as set forth in the book of Hebrews, and all Christians had the rights of the priesthood, that is, all Christians had free access to the presence and grace of God (Rev. 1:6; 5:10; 20:6). But the Jewish and all the pagan religions had special priesthoods whose funtion it was to conduct worship, offer sacrifices and perform other religious duties which could be performed by no one else. As Christians became less and less conscious of their rich heritage in Jesus Christ and of the glorious freedom and privileges with which he had endowed them, they began to look up-

on their own religious leaders as priests. The title "priest" begins to be applied to them before the end of the second century and, in an incredibly short time, the whole conception of the Christian ministry was transformed into that of a Christian priesthood. Certain parts of worship could now be carried on only by these priestly officials and the whole service of Christianity in ministering the grace of God becomes tied to these men.

With this change in the conception of the ministry there comes necessarily a corresponding change in the conception of worship. A priestly ministry must have a service of sacrifices. From the beginning the Lord's Supper had held an important place in Christian worship. Jesus had said, "This is my body, this is my blood", and elsewhere he had said, "Except ye eat the flesh of the Son of Man and drink his blood, ye have not life in yourselves." These passages were actually widely separated, referring to different things, but in Christian thought they were gradually brought together so that the bread and the wine of the Supper began to be regarded as the body and blood of Christ. Christ was actually present in the Supper. Moreover priests must offer sacrifices as their primary function. Paul had called Christian gifts "an odor of a sweet smell, a sacrifice acceptable, well-pleasing to God" (Phil. 4:18). The elements of the Supper were ordinarily given by the ministers and so they came to be called "sacrifices" about the same time that they came to be regarded as the body and blood of Christ. And so within a few centuries the Supper came to be looked upon as a repetition of the sacrifice of Jesus Christ and the mass of the Catholic Church was complete. In the thought of Catholics, it is inexpressably sacred and holy, a real though unbloody sacrifice of Christ, a repetition of Calvary. The music, prayer, scripture quotations, and other elements of the ceremony all gather around the sacrifice of the mass. Thus the simple memorial supper instituted by our Lord himself has be-

come in the thinking of the majority of the Christian world a renewed sacrifice of the Lord.

At first Christianity had no special buildings for worship, but as it gained in power and freedom and wealth it began to construct special buildings called by various names. The earliest were small, simple and plain, but with the advent of Constantine, the first Christian emperor, they began to expand and become ornate. His mother and himself set a good example by furnishing the funds for some of the most splendid structures of that ancient world, and they were followed in this good work by other wealthy people. Ultimately some of the great cathedral churches of the world came to rival the most splendid and costly buildings of all human history.

Preaching was from the beginning one of the most important features of public worship. It consisted of instruction, exhortation, rebuke, encouragement, and consolation, much like our more practical preaching of the present time. As the "service" developed in length it tended to crowd out preaching, but as Christianity gradually assimilated the culture of the Graeco-Roman world, preaching at places and in the persons of a few great pulpit orators attained a splendor which has probably never been surpassed. These preachers rivaled the great Greek and Latin orators of the palmiest days of Greece and Rome. With the decay of classic culture preaching declined and almost ceased during the middle ages only to revive and become powerful again with the revival of culture and learning. Protestantism was born in a revival of preaching which has always held the central place in worship in almost all types of Protestantism.

Connected with the changes as to the content and character of worship, the place and leadership of worship, there were equal changes as to time. What is known as the Christian year was developed. It is a system of annual religious festivals, some of them exceedingly elaborate, the object of which is to set forth annually the

fundamental facts and doctrines of the Christian religion in a dramatic form which will impress the common worshippers and keep these great facts before the Christian world continually. The whole cycle of events gather around the life of our Lord.

By this brief and imperfect sketch it is easily seen that Christian worship had become, by the end of the middle ages, a great complex of ceremonies, confused and confusing, some of them based on Biblical facts and truths and some derived from pre-Christian paganism, corrupting to all genuine spiritual worship. Men no longer worshipped in spirit and in truth, but in a most materialistic and ceremonial way. Much of the Christian world was growing sick of the error, superstition and corruption that had found its way into Christian worship. These conditions prepared the way for the great upheaval called the Reformation which exerted a profound influence on worship as on other features of Christianity. The reformers did not all reach precisely the same convictions and practices concerning worship, but on the more important matters they were substantially agreed.

The major influence in bringing about these changes and reforms was the Bible. Over against the authority of a church that claimed to be infallibly led by the Divine Spirit, they set the authority of the Bible, divinely inspired and infallible. It is true that the interpreters were not infallible and so did not all reach exactly the same interpretations or apply them in the same way, but under all the circumstances they reached a remarkable degree of unity. In general, they were united in making the following changes. They put the worship into the language of the people. In the conception of the Catholics, the worship of the mass exercised its magical power whether understood or not by the hearer or participant; the correct form was the necessary thing. For this reason the Roman service had been continued in the

Latin language even after this language was no longer understood. In the conception of Protestantism, the worship must be understood to have any value for the people, and for this reason it was everywhere put into the vernacular.

The next most important change was with regard to the use of the Bible. In the early centuries, the Bible had been translated into Latin and other languages and widely circulated in missionary activity and worship, but as magical ideas of worship and the sacraments grew stronger, the sense of need for religious instruction declined. The Bible was less and less used, was allowed to remain locked up in the dying Latin language and finally passed out of general use. The Catholic Church had now actually become hostile to its translation and circulation among the people; but one of the first religious innovations of the new spirit was the renewed study of the Bible. Scholars went back to the original Greek and Hebrew languages to learn what the Bible meant and then began to translate it into the vernacular that all the peoples might know for themselves of its teachings. The extended reading of the Bible became an important part of the public service and its exposition the most powerful factor in preaching.

With this new emphasis on the Bible there was of course no place for the sacrifice of the mass and so it was everywhere abolished. With it went the beliefs and practices that were dependent on it, such as the special priesthood, transubstantiation and related doctrines. Everywhere worship became freer and more democratic, giving place to laymen and ultimately to women. The sermon took the place of the mass as the heart of Protestant worship; instruction became the major note in Protestant worship, the sermon being supplemented by the catechism and later by the Sunday school and related organizations. Worship again appealed to the intelli-

gence and will of the people as well as to their sense of mystery and their emotions.

Such was the effect of the great upheaval known as the Protestant Reformation on the Christian worship; those who became Protestants created a new worship by a return to the simplicity and reasonableness of early Christian worship. Since the Reformation, there have been no marked changes in worship. Those Protestants who changed least at the Reformation, have apparently been slowly growing more liberal, dropping or modifying some practices in the direction of simplicity. On the other hand, those who insisted on a very simple and bare service at the Reformation, have been adding to their services features which would have been looked upon with horror in earlier days, such as instrumental music, special choirs, responsive reading and singing, observance of Easter or other annual religious festivals, special robes for the preacher and the choir, a written service, pictures, art glass windows, and such things. How far will this tendency of the churches which have had the simplest worship now go?

And now let us ask ourselves in conclusion concerning the problem of worship which confronts us today. There is constant complaint about the diminishing attendance upon church service and all sorts of experiments, some of them mere tricks, are being made in an effort to attract the people. Is the fault in the people, or in the general conditions which Christianity now faces, or in the nature of the services which the churches now offer? Who would venture to answer these questions dogmatically? The situation is sufficiently serious to demand the most earnest consideration of all of us. If the fault is in the people or in the conditions, we can probably do little to remedy the situation; but, if the fault is in our services, we might make material and important improvements.

What then is the object of social worship and how can we best attain that object? It ought to be clear that

the purpose of a church service is religious. Men meet elsewhere for other purposes; the church services should be reserved for religious purposes. When we have said this, we have defined the general character of the services, but have by no means determined the details. These can be left to the consecrated common sense of the local leader.

In general, there would seem to be two objectives in worship; one to please God and the other to bless the people who are present and taking part in the worship. James says (4:8), "Draw nigh to God, and he will draw nigh to you." But we find it difficult to draw nigh to God. Our attention wavers, our devotion flags, the cares that infest the week crowd back upon us on the Lord's Day. We need, each of us, help to worship. Our services usually have four elements—music (instrumental and vocal), prayer, reading of the scriptures, and preaching. It would seem that all of the music, both that of the instrument and that of song, ought to be designed to help us draw nigh to God. It ought to be of a nature to fix our attention, arouse our emotions of penitence, gratitude, reverence, aspiration and adoration. It ought to grip our emotional nature at the beginning of the service and fix it for the hour so that the worshippers will feel at its conclusion that they have actually drawn nigh to God and he has drawn nigh to them. The prayers should further voice the feelings and aspirations of the worshippers.

The reading and preaching have a larger element of instruction but they too ought to stir the emotions. An important scripture passage, thoroughly understood by the preacher and well read, is often the most important part of the service. In it God is speaking and nothing can bring men closer to him than a well read passage from his Word. And what shall the sermon be? Instruction in righteousness, in the deep things of God and man, inspiration in the struggle against sin and wrong, in the

struggle for light in the midst of darkness, for hope in the midst of despair, for courage in the midst of cowardice, for sincerity and faithfulness in the midst of deceit and dishonor. But think what the sermon ought to be and then think what it often is! It seems to me that the need of great preaching is growing and at the same time the difficulty of doing satisfactory preaching is increasing. In Protestant churches and especially in our Baptist churches, almost sole responsibility for the attractiveness and value of the worship rests upon the preacher; not necessarily upon the preaching, but upon the preacher. Baptist preachers have great freedom but little assistance in making a great service. My young brethren, may your freedom be always your opportunity for hard work and good success and not an occasion for indolence, indifference and failure.

Collaboration.

By W. T. Whitley, M.A., LL.D., Chelinsford, Eng.

Two men occasionally find that they can help one another by writing a letter or a book jointly. Besant and Rice wrote several novels on this plan; when Rice died, Besant continued writing alone, and the average reader detected no difference. Alexandre Dumas used to work over stories written by others, occasionally doing very little apparent work; but when Maquet published alone, his books had none of the magic of the combination. There is one prolific writer of today who has not avowed that anyone else has any share in the books to which he puts his name; people who would like to practice higher criticism have scores of volumes with which to experiment.

It may be of value to set down experiences extending over more than thirty-five years, of collaboration in several different ways.

Any one who by inexperience permits himself to be held responsible for a book of which he has written only half, and of which he has not even seen the other half, though it was often written in the same room, has received a severe lesson. He will know that he must have a clear understanding with his partner.

A man may be asked, by an editor, to write on a given theme to a certain scale, and perhaps to fit in with other articles. He might not have thought of choosing this subject, but he is flattered that he is felt competent, and although in itself it might not have attracted him, he will do his best to conform to the conditions. Very likely he may surprise the editor by unexpected illustrations from the things which really interest him. This lesson was learned from the apostle Paul. He was asked by the Corinthians a few specific questions about spinsters, food, and whether the gift of tongues was higher than

that of prophecy. This last he answers in three chapters, which rise above the pettifogging detail and give us the splendid Hymn of Love. Ian Maclaren was invited by Robertson Nicoll to put down in writing some stories he had told; the editor returned the first attempts and said they were not good enough, but suggested what was needed. Second and third attempts gave stories that have become classic. They were written by one man, to order, and revised on the criticism of the man who ordered them. Such a process is quite common.

Conversely, an editor may desire an article on a specific question, of a given length, by a certain date. He considers possible writers, and commissions one. He may be content with the first draft sent to him; he may request serious modifications; in case of difference of opinion, he may add notes to indicate the divergence of view. The situation may be even more complex, if the author is not a master of the language in which his contribution will be published, and of the language he needs to cite, or if he has not access to critical texts. In such a case, a third partner may be called in, to verify or correct quotations, to improve the language. If the author is not quite satisfied with the result, the responsibility is extremely difficult to fix. Every month lately, contributors to a recent Encyclopedia are complaining of the liberties taken with their articles. An editor is sometimes very perplexed what to do with his author, his scholar, and his own view of what he wishes to publish.

A fourth case may arise when a man who can do and can discover, cannot write, and seeks an anonymous collaborator to throw into literary shape. It is most interesting to find out what sort of public the principal wishes to cater for, the general style he wishes to be adopted. Then comes the examination of masses of raw material, rejecting, sifting, arranging, re-writing, deliberately imitating to some extent the style of another man, persuading him to accept the result. It is a great joke to read

the reviews, to note the comments on the literary style, and comparisons with earlier work by the principal. In no instance has a reviewer suggested or apparently suspected that the principal has not been the sole author.

A fifth case may be when owing to an emergency, two friends are asked to treat a given theme in a very short time. They consult carefully, plan the whole, divide the work; each writes his half, submits to the other for criticism, and amends. The work is published so that the precise contributions of each is avowed, yet each is willing to accept responsibility for the whole.

A variant of this is when two friends are asked to treat a given theme, on which each holds strong and somewhat original views, but no time-limit is necessary. The process is not quite the same, but in the result each holds himself in full accord wholly responsible for the whole, and no indication is given of partition or method. Higher criticism was attempted in many quarters, and it has been a great delight to the collaborators to see how utterly mistaken all critics were as to the method adopted, and how rarely any critic laid his finger correctly on a chapter, a paragraph, or a sentence as due to one rather than the other; in a few cases the guesses were exactly wrong.

Recently the career of an extraordinary man caught the attention of two researchers; he had evolved from the position of the one to that of the other. They consulted, and stated many problems. Each solved some, one financed the work of foreign scholars. Constant discussion was necessary, and agreement on nearly every fact was secured. The presentation of the story, the interpretation of the facts, was the work of one writer, and as in the case of the A. V., it was laid on the anvil again and again to receive taps from this side and from that. One conceded here, the other there, and in the end each was willing to set forth the result as a joint product.

Now experience of this kind may be turned to account in the higher criticism of the Bible; both the experience that recent higher critics, who know well both authors in person, and have access to their independent work, get such incorrect results; and the experience that comes of frequent collaboration in many forms. An illustration shall be taken from work avowedly composite, by three authors of whom one is known chiefly by his milieu, a second by much other work, some of which was done with other collaborators, and the third by nothing from his pen. The two epistles to the Thessalonians are signed by Paul, Silvanus, Timothy.

Of these, Timothy may probably be set aside as contributing next to nothing. He was a young man, a novice, in a subordinate position; and we are not aware that he had any special interest in the Thessalonians, or in the topics of the letters. It was most courteous of the leaders to associate him in the salutation, but we make no attempt to divine any sentence or thought he offered. Was he the predecessor of Tertius, the penman?

It has been usual to set aside Silvanus quite as summarily, and to regard Paul alone as the author. We demur, and offer rebutting reasons. These epistles came to general light first as part of a collection of Pauline letters, and thus they were naturally thought of by readers of the collection, chiefly in connection with Paul. But they were originally real letters sent to a church from which Paul and Silas had parted only a few weeks earlier, in very exciting circumstances. If two friends in the Alps send a letter to people at a distance, one may actually hold the pen, or dictate; but if the other reads it over, and finds that it professes to be a joint letter, does he never interpolate a sentence, or modify one, or insist on dissociating himself in some trifle? Again, Paul was a masterful man, who soon came to the front; Barnabas and Paul soon became Paul and Barnabas, except in the circle that trusted Barnabas and distrusted Paul.

That very circle sent Silas as its express representative to accompany Paul, and hand out its written "decrees". Was Silas likely in such circumstances to be a nonentity, a mere rubber stamp? Silas was a chief man among the brethren, at the mother-church, which held a very lofty view of its obligations and its supremacy; he was commissioned to explain to Gentile converts the terms on which they would be recognized as brethren at Jerusalem; it is barely conceivable he would passively allow a vigorous party-leader to have the sole word. The probabilities are all in favor of our taking Silas quite seriously as a real collaborator in these letters.

Dr. Rendel Harris pointed out, thirty-two years ago, that the first epistle is an answer to one from Thessalonica, and he reconstructed some sentences from this. It follows then that part of this letter of Paul and Silas deals with points raised by the Thessalonians, and not started by the writers; "Mention us in your prayers. We recall what manner of men you showed yourselves towards us for our sake, what manner of entering in you had toward us, so that we turned to God from idols, to serve a living and true God, and to wait for His Son from heaven. Your entering in was not found vain: we remember your labor and travail, and how you dealt with every one of us, as a father with his own children. We thank God without ceasing for your message, not the word of men but the word of God. . . . You seem appointed to affliction. . . . We know perfectly that the day of the Lord will come as a thief in the night." These sentences are quoted in the reply, with the quotation mark, "Yourselves know." Therefore any comments on them are not precisely spontaneous by the writers, but may well be slightly corrective or limiting—as is markedly the case in II Corinthians. It would take us too far afield to go here into this question, though it has yielded interesting thoughts.

If however this shows how the Thessalonians had reacted to the preaching of Paul and Silas, it invites enquiry into what that preaching had been. Luke in his terse summary says that Paul had concentrated on three points: that the Scriptures foretold how the Messiah would suffer, that the Scriptures foretold that the Messiah would rise from the dead, that Jesus was the Messiah. But the Thessalonians were impressed considerably more with the prediction that the day of the Lord would come as a thief in the night. Was Silas interested in this? The church at Jerusalem certainly was, as we note in Matthew, in the fiery Jude and even in the calm James, "the coming of the Lord is at hand." Was Paul interested in it? What is his view of the future, outside these two letters?

We have Luke's accounts of his preaching, before and after these letters. At Antioch in Pisidia, and elsewhere in Galatia, and at Philippi, he barely touched the subject. He told the Athenians that there would be a day of judgment, but as to its nearness or distance, nothing was hinted. He spoke to the Ephesian elders as if he expected to die, and reiterated this at Caesarea; he warned Felix of a judgment to come. The general teaching of Paul did not impress Luke as the teaching at Thessalonica had impressed the Macedonians. We can read Paul's own letters. The Corinthians raised the question of a general resurrection; he reiterated and expanded his teaching. The general view is certainly not that the appearance of Christ and the resurrection may occur speedily, which was the view of Thessalonica. Paul's new congregation at Corinth had been taught on lines different from those at Thessalonica shortly before. Paul, without the help of Silas, wrote to Rome, from Corinth; he put as one of his cardinal points that there was a day when God would judge the secrets of men by Jesus Christ. On this judgment he was emphatic, whether writing to Galatians or Corinthians or Romans; of its imminence

he has nothing to say. It is most interesting to scan the letter he sent to the other Macedonians, and his true yoke-fellow Luke, at Philippi: he weighs the advantages of his own life and his own death; he discusses the humiliation and the rehabilitation of Jesus, but does not proceed to forecast His manifestation; he looks forward to his own vindication in the Day of Christ, and expects the Saviour from heaven: the fact is sure, the date not dwelt upon. So too to the Colossians: Christ shall be manifested, and they with Him in glory; but there is no hint when. Titus is reminded that we must look for the blessed hope and appearing of Christ, but Timothy is reminded that later times were foretold when there would be apostasy, and that the appearing of the Lord Jesus will be in God's own times.

The facts therefore are that the letters to the Thessalonians show they were obsessed by an expectation of a speedy Second Advent, and that this had to be corrected; that Paul elsewhere emphasized the Second Advent as the signal of a general judgment and a new era; that he never dwelt on its imminence; often contemplated his own prior death and even a period in which evil would grow within and without the Church, this period distinctly indeterminate, decided only by the Blessed and Only Potentate. The inference drawn is that the different view taken at Thessalonica was due to Silas.

On this theory there must have been a trifling strain between the two evangelists. A man who goes partner with a strong Second Adventist may often feel uncomfortable at a few sentences in his comrade's addresses. And if the subject is forced to the front by misconceptions, and the partners write to clear it up, the situation is extremely delicate, and the revision of the letters most important.

There are touches where we can imagine Paul acquiescing in things that would please Silas. "We might have been burdensome as apostles of Christ"; the church

at Jerusalem always had the idea that it ought to be supported by the Gentiles. "Ye, brethren, became imitators of the churches of God which are in Judaea in Christ Jesus." "Churches" betrays Paul's dictation, the Palestinian phrase was Church, Acts ix, 31; but the thought is not quite Pauline, for he was no admirer of the Jewish Christians; it is a sop to Silas. A crucial passage is, "We would fain have come unto you, I Paul once and again": can we not see Silas dissenting, he was not eager to go back, and he insists on Paul speaking for himself and inserting a correction? Silas has his way in the emphatic passage, "We say unto you by the word of the Lord that we that are alive, that are left unto the coming of the Lord . . . shall be caught up in the clouds to meet the Lord in the air, and so shall we ever be with the Lord." Paul balances this with practical counsels for the present, ingeniously based on a sentence of their own letter, derived perhaps from the preaching of Silas. The dovetailing of these elements seems a wonderful piece of tact in collaboration. Then Paul and Silas can heartily unite in "Quench not the Spirit, despise not prophesyings."

That first epistle did not allay the difficulties. The situation was worsened by another, which falsely purported to be from Paul and Silas, teaching that "the Day of the Lord is present." To remedy it, a genuine second epistle was sent, with very plain talk indeed about the Second Advent. In the midst of the "We" passages, occurs the exceptional, "Remember ye not that when I was yet with you, I told you these things?" Which was this, Paul or Silas? Was it not Silas who had talked about the Man of sin, the Son of perdition, sitting in the Temple of God, setting himself forth as God? Is that line of thought at all Pauline? Much more in Paul's vein is the appreciative allusion to "one that restraineth", for as a Roman citizen he had recently secured the deliverance of himself and Silas from the dungeon at Philippi.

The conclusion is noteworthy. "We hear . . . we command . . . obey our word . . . The salutation of me Paul with mine own hand, which is a token in every epistle; I write like this." Where is the signature of Silas? Was not this second genuine letter authenticated by him by being wholly in his handwriting, except this closing sentence, which is Paul's signature?

When a divergence of views becomes manifest, it may be better to separate. Paul had quarreled with one delegate from Jerusalem, to whom he had great personal obligations; he could not afford to quarrel with a second. But it might be wiser to part. When Paul broke with the synagogue at Corinth, set up a rival congregation next door, carrying with him the ruler of the synagogue, from that moment Silas drops out of Luke's story. May we not hope that he found his sphere among the Old Believers, who would no longer listen to Paul? Yet the parting had serious results. Do we not see after the great hopes excited by the compromise at Jerusalem, and the joint mission of Paul and Silas, a reaction in the cold note, "he went up and saluted the church and went down to Antioch." The collaboration was over, whether in evangelism or letter-writing. And the breach between Jerusalem and all other churches was destined to widen without ceasing. The turning point was that scene at Corinth when Paul shook out his raiment and said to the Jews, "Your blood upon your own heads, I am clean; henceforth I go to the Gentiles"—to whom alone he had been commissioned by his Lord, or by his own agreement with the pillar apostles at Jerusalem. He never again associated with equals, unless with Luke, and with him he never tried joint-authorship; henceforth he had only satellites. To collaborate, whether on committees, with armies, in evangelism, or in authorship, is not easy for a very strong man.

The Philosophy of the Christian Religion.

By W. H. Wrighton, Associate Professor of Philosophy, University of Georgia.

Religion is as old as the race of men. More ancient than civilization, its signs are written on the mile-stones of history, and its forms are found written into the warp and woof of every language. Man has always felt the necessity of a being or power outside of himself, to help, or instruct, or direct, or protect him.

This religious element in mankind has been a great creative force in moulding national life. Where the religious concepts or revelations have been high and lofty, there national ideals of a noble type have flourished; but where religious ideas and practices have been of a degraded character, the life of the nation has sunk to a low level. One has but to compare the condition of Scotland with that of Africa or China, to illustrate this principle. Or one might compare the industrial and political development of North America with that of South America.

The Christian religion is one of mystery. "Great is the mystery of godliness, he who was manifested in the flesh, justified in the spirit, seen of angels, preached among nations, believed on in the world, received up into glory." When we read the story of Jesus Christ as it is told in the Gospels, it is all so simple and clear that there does not seem much room for mystery. But when we read the Epistles or the statements of the church fathers during the sub-apostolic period, we find deep mysteries facing us. Though the life of Christ was simple and natural, the effect of His life and death and resurrection has produced the most profound mysteries for the human mind to comprehend.

If we could study Christ apart from His effect on history, we might be able to exclude mystery; but if we removed Christ from history, there would be no history worth studying. For Christ is in history as God is in

nature. Not only is the knowledge of Christ necessary to the study of history in general, but especially of the History of Religion. "The Son of God holds in His pierced hands the keys of all the religions, explains all the factors of their being and all the persons through whom they have been realized." Religious history traces for us the hunger of man after One who could satisfy the longing of the human spirit, and enlighten the darkness of the human mind, and lift the burden of human trouble; and all this age-long search finds its full satisfaction when Christ is revealed to men.

A religion without mystery would be a religion without worship. For when men can fathom all things they will cease to acknowledge the existence of the supernatural. The challenge of mystery, such as we find in the person of Christ, is necessary if the mind of man is to come to its highest development. It will always be impossible to explain the effect that Christ has had upon history by any materialistic theory concerning His person. None but one in whom dwelt all the fulness of the Godhead could have produced the vast effects that He has exercised upon the trend of human history. If such spiritual effects have been brought to pass from mere human sources, then that would be a greater miracle than the things we now believe. To believe that supernatural effects come from mere natural causes is to do violence to reason as well as to truth.

When we turn from the history of the world to the realms of nature, we find that here also, in Him all things consist. Nature cannot be conceived except through the supernatural. Creation is inexplicable apart from the Creator. The forms of men and animals differ, but their history and works differ more than their physical forms. The key of all mysteries is man as a direct work of the Creator, and the continual object of His care.

The real difference between man and the lower creation is a spiritual one. This cannot be explained upon

any physical basis. When God breathed into man the human spirit, He forever set man apart as the lord of creation, and the key to all its mysteries. "When I consider thy heavens, the work of the fingers, the moon and the stars, which thou hast ordained; what is man that thou art mindful of him? and the son of man that thou visitest him? For thou hast made him but little lower than the angels and crownest him with glory and honor. Thou makest him to have dominion over the works of thy hands; thou hast put all things under his feet."

God created man to be ruler of the earth; he was to be the representative of God here below. All things were to be subject unto him. Now this kingship which man lost through evil, was given to one who was called the Son of man. He is called the Son of man because He is the sum and substance of the human race, the restorer of humanity, the Man, Christ Jesus. He is the second Adam, who came to restore all the rights and privileges, which were lost to the race through the first Adam. In Him there is a new commencement of humanity. He is the Son of man, not merely in His being partaker of flesh and blood, but in that He has become one of the race with us, and is made the Head of the new humanity. He is to be Lord and Ruler, the King of the earth. Man shall rule through Him, we shall reach the kingship which was ours in the purpose of God, but which was lost through sin.

The Son of man, who was to restore our heritage to us sons of men, was ready to count not His equality with the Father a thing to be grasped as a prize, but he took the place of humiliation and subservience that He might discharge the debt of the race. When once He had made common cause with men, the pathway to glory lay by way of suffering. Acting as Mediator, He could only discharge His office by paying our debts.

The moral grandeur of Christ is seen more gloriously in His ability to sacrifice Himself for others, than in any other way. As a man, righteousness could be demanded

of Him; but between Him and death there was no connection, yet He voluntarily laid down His life for His enemies. This is what makes men love Him. This also is the chief reason why He is honored highly wherever His story is known. The full glory of man has not been restored, and our honor as a race is not completely regained, but our representative, the Son of man, is invested with all the glory and honor which was intended for man.

The fact that elevates the Christian religion above all others is that it is pre-eminently personal. It is centered in the Person of the living Christ. All its doctrines derive vitality and power from Him. All the varied truths of Christianity revolve in their different orbits around Christ as the great Sun of the whole system. Truth is living and life-giving only as it is linked with Him, in whom is life, who is "the Life". All revealed truth leads up to Christ, beginning at far distant points in the great outer circumference; if we trace them faithfully we shall find they are all focused upon the One in whom all things consist—the One in whom dwells the fulness of the Godhead.

Creation is centered in Christ. By Him the worlds were made. If it were possible to destroy the Divine Christ, the fair creation would immediately return to chaos. "He upholds all things by the word of His power."

Christianity too is centered in Christ. Not until He can be overcome, can Christianity be blotted out. It is rooted deep in the eternal councils of Jehovah. It is founded upon the Rock of Ages, and it is made strong by the One who conquered the grave.

Other religions express the universal longing of the human heart. The religion of Christ meets the deepest need of the human heart. It satisfies the human spirit as nothing else could do.

"Equality."

By Rev. Albert D. Belden, B.D., Whitefield's Central Mission, Tottenham Court Rd., London W. 1, Eng.

It is very necessary for us to define what we mean by Social Equality. One finds that there is such a widespread notion that people cannot be equal because they are different, almost as though you might claim that unless we all have the same shaped noses, the same colored eyes, and are turned out to the same pattern, equality is impossible. But, curiously enough, the Christian doctrine of equality bases itself quite definitely upon our differences. If we were all alike, most of us would be simply superfluous.

The New Testament uses the human body as a symbol of the perfect society that is to be. It is of the Church that St. Paul uses the simile, and the Church in the New Testament is simply the nucleus of the ultimate City of God. Now consider the human body. How different are the funtions of its various members, and yet how equally vital to the whole is the health of each. There is an equal value spread over the entire body, but it is a value that is based on difference, not on similarity. If you had two left eyes, they would not focus properly. Give all your attention to your eyes and be careless of your feet and you will not be able to take your eyes anywhere! It is quite true that we do show a degree of preference for certain parts of the body—as a rule, we do look at a person's eyes rather than at his feet—and yet we know that to part with a limb as, alas, many a poor cripple has to do, is in a very real sense the destruction of the body as a whole.

Now, similarly human society is an organism, of which we are severally members, and although no religion in the world places such a sublime emphasis upon the originality and absolute value of each separate member of society as does the religion of Christ, *yet, that absolute*

value is placed upon all. There is not one whose depreciation can be permitted. This absolute and equal value placed upon all men has a threefold basis.

1. *All men have an equal origin in God.* They are the offspring of the Deity. It is well to remember this when you are meeting men. You are not dealing with an isolated entity, in any case; back of every man looms the Creator, his Maker and yours. Consider how mothers love babies! Every man, every woman and every child in this world is God's baby. The aegis of omnipotence is over every life. It does not take much reflection to realize that you really could not tolerate the idea that the Creater thought more of other men than He thinks of you. There is something that speaks in the hearts of all of us, in a perfectly equal way, of an absolute value in ourselves. This is the root of egoism in us all, but it was planted there by God and it is the mainspring of the passion for liberty among human kind.

2. *All men are equal in the cost of their redemption.* Perhaps the most wonderful thing in Christianity is the way in which the New Testament equates the value of everyone, including the vilest sinner, with the Eternal Son of God. Jesus Himself did this when He declared: "Inasmuch as ye do it unto the least of these, ye do it unto Me." And again, "The Son of Man came to give His life a ransom for the common people." In such utterances Jesus is not forgetting the Pharisees and the religious leaders and the lords of the Gentiles, but He is thinking particularly of the great mass of despised and degraded and distressed and poverty-stricken folk everywhere in that ancient world, whose condition, alas, was not much more horrible than that of the submerged masses of the slums of our civilized world, and for everyone of these, as for the king upon his throne or the Emperor of Rome, the same ransom price was paid in the gift and the death and the agony and the resurrection of the Son of God.

Who shall dare, after that supreme sacrifice, to place a less value on any life?

3. *All men are equal in their destiny.* If the Scriptures are true when they begin by saying that man is made "in the image" of God, they are none the less true when they close with the vision of a race redeemed and perfected. "As in Adam all die," said St. Paul, "so in Christ shall all be made alive." "I, if I am lifted up, will draw all men unto Myself," and yet in this destiny, there is nothing compulsory. We may so trust the *wisdom,* as well as the *love* of God, as to believe that the work He has begun in every life will one day be perfected.

It is a curious fact, but many people who would hesitate to subscribe to the doctrine of human equality will repeatedly speak of heaven as a place where it is a fact. One so often hears folk say rather crudely, "Well in heaven, at any rate, there won't be any denominations, or any rich or poor," and one is reminded of an excellent parable of Laura Richards concerning a certain wealthy dame, who died and went to heaven. Feeling at first very lonely she was relieved to find that the first shining angel she spoke to had a face that was strangely familiar, so much so indeed that she said rather timidly, "Have I not seen you somewhere before?" The angel replied quite cheerfully, "Oh, yes, that is quite all right. I knew you directly I saw you. You see, I used to be your washerwoman!" But, of course, heaven is just the New Testament's name for the ultimate social order, the order that God enjoys from everlasting to everlasting. We must be careful, therefore, how we give these equalitarian doctrines the high sanction of heaven; it may have awkward consequences for the way we ought to behave on earth. St. Paul hails Christian believers as no less than "heirs of God and joint heirs with Christ." That is a tremendous destiny, and it argues a glorious equality and value among the children of God. If, then, we are going to be

really faithful to the leading of Christ and the fundamentals of our great faith, we must endorse whole-heartedly this doctrine of human equality. We must not be afraid of it. Just as we should not dream in our homes of showing anything but equal love, and of making the more sure of it in the cases of any members of the family who were more helpless than others, more ignorant than others, more crippled or injured than others, or even more sinful than others, so neither among the great family of mankind in the Father's home of this present world should we tolerate distinctions of valuation. When, therefore, we turn to look at the society about us, it is difficult to realize it is Christian because there seems to be nothing but inequality. We often make a proud boast of the fact that we are all equal before the law, yet again and again, when it comes to the processes of law, it makes all the difference, whether you have a deep pocket or a shallow one—much money or none.

John Galsworthy chose this as the subject of one of his fiercest little plays called "The Silver Box," in which he presents two men, one the dissolute son of a Liberal M. P. and the other a down-and-out drunkard and waster, and makes both of these men commit exactly the same crimes and come before exactly the same judicial bench. He shows how, being utterly subservient to wealth on one hand, and utterly bullying to poverty on the other hand, the power of the law, exonerates the one and imprisons the other.

Now at the root of our gross and cruel inequalities there lies one great historic blunder. Nearly all our inequalities go back to questions of property, though we try to excuse them upon ground of mental capacity or moral desert. Men are, of course, different in their intellectual capacities and in their immediate values for one another and for the State, but these differences are easily reconcilable with a grand equality of honor and of mutual service. But the gross inequalities of economic

resource for life—and remember that it is *resource for life* for rich people have a lower death-rate than poor people—these differences are rooted in the mal-administration of the actual property of society.

There was in the early Middle Ages, in Great Britain, a much more equal economic resource for the population of those days, but unhappily there has been steadily super-imposed upon the common law of England the old property laws of pagan Rome, laws which sprang from a policy of expropriation of the common resources of life, an expropprration which they perpetuate and indeed increase as the centuries pass. If you would read further of this, consult such a valuable little book as Arthur Penty's volume, "Towards a Christian Sociology." Much of the fear, therefore, of modern society of this Christian doctrine is rooted in a sub-conscious dread of the sacrifice that might be entailed on the part of the well-to-do if a just re-distribution occurred of the material wealth of the nation. This is very largely a groundless fear if the situation is handled rightly because of the vast increase of wealth in the modern world and vaster increase possible with the aid of science. Yet this re-distribution must occur if we are ever to reach a stable order of society, because inequalities have a terrible way of increasing. If you build, or attempt to build, a house contrary to the known laws of architecture, the higher you go, the longer your process, the more glaring, and at last the more disastrous, become your points of departure from the laws that govern building. The higher your crooked wall goes, the more surely and the more tremendous will be its fall. And in our own day we behold the rich becoming ever richer, and the poor, the really poor, become ever poorer; and a mere policy of taxation in the attempt to extract a grudging and unwilling approximation to equality by forced measures does not, and cannot, put the matter right whilst the sources of wealth are still alienated from the people.

On this question of how to obtain equality we must be emphatic in a demand for legislation, for it is the operation of these Romanized laws of property that vitiates the whole situation, and wrong laws must be swept away by right ones. But of course legislation will never come until public opinion is really impressed by this great Christian doctrine, and so a strong reasoned appeal is required to give play in the general heart and life of humanity to this wonderful and beautiful valuation of all human lives by God Himself in Christ. You cannot dispute that equal value in others without questioning it in your own case. Can you accept a love from God which is not based on an absolute value yourself? I think not. Though of course it is a value created by God Himself. Then neither can you deny it to others, and the only sure foundation on which to build the society that is to be, is upon this equal and just foundation of God's love to every man.

Book Reviews

I. MISSIONS, THEOLOGY, APOLOGETICS.

De Sacramento Altaris. By William of Ockham. The Latin Text translated and edited by T. Bruce Birch. The Lutheran Literary Board, Burlington, Iowa. 1930. Edition with Latin and English Text. 625 pages. Price $6.00. Edition with English Text. 328 pages. Price $3.50.

Dr. Birch has put the eager scholar of medieval history under everlasting debt in translating and editing this great work of this foremost nominalist of any age. The editor's "Introduction" is worth far more than the price of the book to say nothing of the careful, painstaknig labor involved in selecting the various texts and manuscripts for translating, in order to get exactly what the famous author, Ockham, had to say "Concerning the Sacrament of the Altar."

This is a distinct contribution to scholarship, based on important source-material unaccessible to the average scholar. The publication of this work is a bold venture, without thought of financial returns. It is hoped that such a scholarly, accurate and and valuable volume will appeal sufficiently to that too small, but still numerous group of students of History, Theology and Philosophy, to prevent its publication's costly adventure from being a loss, and thus precluding the publication of similar works in the future.

The translation itself involved endless toil and a thorough acquaintance with "abbreviated Latin." Those who know Latin at all will gladly pay the additional $2.50 to get the Latin along with the English translation. But the student who does not know Latin will find in the edition in English such a literal translation that he can think all of Ockham's thoughts after him. The introduction will supply all needed background for a study of the text itself, and, incidentally will give much valu-

able and informing history of a great man, of stirring times and then current, best thinking.

Ockham was one of the greatest thinkers and churchmen of his day! in fact he presaged the thought, philosophical and theological, of many who were to come after him and are better known to the average student, largely because the work of Ockham, until the publication of this volume, were scarcely available.

De Sacramento Altaris, is of course, not "popular" reading. But to those who love to *think*, and to those who will think if they are forced to do so, this volume edited by Dr. Birch will be greatly treasured. The Publishers have done excellent work; the binding is attractive and substantial, the printing and type are good. The notes, graphs, monograms, photograph reprints of original pages, Bibliography, etc., add value and interest to a most worthy volume. One commends most happily this scholarly contribution to serious students of all communions.

F. M. Powell.

Humanism Another Battle Line! Edited by William P. King. Cokesbury Press, Nashville, Tenn. 1931. 298 pages. Price $2.25.

Dr. King had a fine idea when he got together the analysis and criticism of Behaviorism, which he very properly designated as for-the-time-being "The Battle Line." But Humanism is a more serious battle line, for the reason that it is far more rationally grounded than is Behaviorism and so has more intellectual vigor and vitality, and for the still more significant reason that its humanitarian emphasis gives it an ethical vitality commanding full respect. Behaviorism, when looked at from the standpoint of philosophy is nonsense and religiously is nihilism; Humanism is philosophically respectable and religiously so near a substitute as to deceive if possible the very elect.

Dr. King has done a fine service to extend his Battle-line idea into this field and to bring up ten major generals of modern

Christian thought forces to command the defense and push the offensive campaign.

It is a keen, timely volume and should have a very wide reading. Of course the viewpoints of the authors will vary but they will all lead along some line of exposure of the weakness and ineffectiveness of efforts of human advance without religion—without God—without Christ Jesus; as also they will help to emphasize the present, pressing task of constructing a righteous human order. W. O. Carver.

Humanist Religion. By Curtis W. Reese, Author of "Humanism," Editor of "Humanist Sermons." The Macmillan Company, New York. 1931. 95 pages. Price $1.00.

It would be easy to criticise the presuppositions, the assumptions and the inconsistencies in this little volume. It is more pleasing to commend its vigor, its frankness, its earnest interest in human progress.

Of course, strictly speaking, a thorough-going Humanist has no religion and Mr. Reese is—at present—a pretty thorough-going Humanist. He seems rather proud of his pilgrimage from a youthful orthodox Baptist training in the mountains of North Carolina to Unitarianism, Rationalism and now Humanism.

His interest in social progress and welfare is keen and his analyses of certain modern trends and forces keen and forceful. Of course the only truly "significant" trends are those with which the author is allied, and "persons most competent in the several fields of learning" are those who "begin to modify or rationalize or abandon the things most commonly believed in their fields." Possibly one may hope that more experience in social service and in the study of social history may lead to some revision of his estimates but at present Mr. Reese has outdistanced one of his teachers who found that "Jesus is historically probable but not religiously necessary," for he tells us how "to-day it seems to me necessary to . . . . say, Jesus is historically doubtful and not religiously helpful." He not only

dispenses with God in the cosmic order, but is 'not prepared to make the leap from fragmentary bits of hope to the affirmation of a purposeful universe'. So purposeful a spirit as Jesus and so reverent and so truly humanistic would certainly be out of place in a universe which "seems to be either above or below good and evil." He will not likely be got rid of however even by "the most competent."

It is interesting to see how much enthusiastic earnestness a man can manifest in practical humanism when he has negated all the foundations and all the sure hopes on which his task must rest.

The author's vigorous discussion of "Humanist Trends in Modern Religious Developments" and of "Humanism and Human Problems" will arrest attention and demand thought even if one does see all the more that the Problems call for some greater spiritual force than Humanism knows for their solution.

W. O. Carver.

As might be expected, among the new books there are a great many which have for their subject India. Here are two story books by the same author.

The Star of India. By Isabel Brown Rose. Author of "Red Blossoms," "The Measure of Margaret," "Diana Drew," "Our Parish in India," etc. Friendship Press, New York. 142 pages. Cloth $1.00; paper .7

This lady is evidently mistress of her subject and of the art of writing upon it entertainingly, convincingly, and persuasively. It is a joy to find a book of missionary tales so well written as this. The book is also well gotten up, with good black and white illustrations, and one of the perennially fascinating maps now so popular, as front and back covers.

Starting with a gay Indian garden party, describing THE decoration of the most distinguished guests: the Star of India and its significance,—the author leads us from outcaste settle-

ment to cricket field, back into Indian history and mythology, into the presence of Ghandi, into scores of Indian and missionary communities, situations, homes and hearts. More kaleidescopic information concerning Indian history and background, and actual Indian conditions, is packed into this entertaining tale than one would have believed possible; yet it is so well constructed that one never feels gorged. A splendid book to add to your Sunday School library, or to give to your older Juniors and your Intermediates, your R. A.'s and G. A.'s.

An equally splendid book for your Y. W. A. daughter or sister would be Mrs. Rose's other volume.

The Idea of Immortality and Western Civilization. By Robert Falconer, K.C.M.G., President of the University of Toronto. The Harvard University Press, Cambridge, Mass. 1930. 61 pages. Price $1.00.

The Harvard Annual Ingersoll Lecture on the Immortality of Man was delivered in 1930 by President Falconer of Toronto, and is contained in this volume. We dare say there have been few Ingersoll Lectures more scholarly, suggestive and enlightening.

Starting with a definition of the belief in Immortality as "a conception which lies as a desire or hope in the heart of man, an intuitive apprehension which becomes clearer and gets new persuasiveness by the process of pondering upon it," the Doctor traces the development of this conception, this hope, through the years of man's history. He treats of the negative idea of classical Greece and contrasts it with that of other civilizations; differentiates between the fully developed idea of the Jewish nation and the teaching of Jesus; watches the growth of the hope in the early Christian church and down through the middle ages; notes the effect upon it of the Renaissance and the Reformation, its eclipse by the gay and sensual materialism of the sixteenth and seventeneth centuries, and the substitution, in the seventeenth, of the hopeful theory of the perfectability of

man and the social order. This idea was buttressed and confirmed by developments in scientific thought, down to our day.

Then in 1914 came the war, with a horrible crash sweeping these smug and beautiful theories into the discard. What effect ultimately this debacle will have upon the belief in personal immortality, Dr. Falconer is unable to estimate. But he feels a quickening hope in the midst of much of despair in our modern world. He enumerates the causes for this hope, among them the moral gains of mankind, and the scientific spirit, with its "fanaticism for veracity." But back of all these intellectual trends, more fundamental and more powerful than they, Dr. Falconer finds the assurance of immortality for our day and our civilization in the indestructable attribute of love. He feels even in the air of this day a weariness with the current deification of physical love; a turning toward Divine love. To this he trusts, and for him "love of this quality carries in itself the prophecy of its own immortality . . . . it is reasonable to hope that there is a Realm in which the company of these who have sought to know, to pursue goodness and to love their fellows and all things pure and beautiful, will find scope for the realization of those desires in such measure as transcends our present power to imagine." R. C. G.

Miracle in History and In Modern Thought or Miracle and Christian Apologetic. By Charles James Wright, B.D. New York. 1930. Henry Holt and Company. 433 pages.

Here is an elaborate, scholarly, philosophical and critical effort to maintain, and to exalt the position of the non-miraculous Christianity school while at the same time stoutly insisting on the supernatural. Indeed the effort is made with skill and plausibility to exalt a conception of God, religion and human life by way of a clarified understanding of all the terms involved, and to rescue a genuine faith in God and in Jesus as the Christ of God from the handicaps and corruptions involved in the traditional miracle concept.

I wish it were possible to say that the author is always fair and sympathetic in his stating and his discussion of the positions and processes of the apologetes of the miraculous. In Chapter VIII, dealing with "The Incarnation and Miracle", amid much that is pertinent and may be made very helpful, it is difficult to understand how one could reasonably so far miss the point and issue and so set up a position easy to answer but not at all dealing with the logical order of the orthodox argument.

Of course it is to be expected that an advocate of the position here elaborated would find no difficulty with the Gospel narratives (including Acts.) It is easier largely to ignore this phase, as is here done, than to give it a frank hearing. For on any basis we have an inescapable problem in the belief and testimony of some extraordinarily sane and serious men, who succeeded in projecting their experiences, under their own interpretations, far down the millenniums.

My own anxiety is that the important and truly valuable suggestions and considerations of the book will fail of consideration in the very quarters where they may be needed, while the excesses and perversions will too often support what is now relatively superficial and ineffective skepticism.

The persistently vitiating error in the work is the failure to distinguish between what God's nature (character) may require for its revelation and what man's nature and limitations may require for apprehension and response. One ventures to think that the method contended for in this strong volume gives God credit for rather poor pedagogy. Try to imagine the men of Galilee who followed the Man of Galilee reading this book! Jesus found it good in His Father's sight to reveal his ways to "babes" while the wise and prudent had shut themselves off in the concealment of superior knowledge and understanding. Furthermore, it is assumed from the start, and used in argument throughout, that nature, in its totality and its detail, must have been and remained an absolutely rigid instrumentality of the Person who used it, once he had projected it. One wishes a little more pliability, for God and for himself.

W. O. Carver

The Philosophy of the Good Life. Being the Gifford Lectures Delivered in the University of St. Andrews, 1929-30. By Charles Gore, D.D. New York, 1930. Charles Scribner's Sons. 346 pages. Price $3.00.

"My chosen subject", says the Bishop, "though it will be found to involve the whole topic of the nature of reality and the reason of man, is specifically Moral Philosophy. My starting point is to investigate the conception of the good life with its postulates, as mankind in general has understood it. For in any general review of mankind, especially where it has risen to any degree of civilization, we find this conception everywhere entertained." He proceeds with a quiet, almost leisurely dignity through the twelve lectures. The terms of the Gifford Lectureship require that the lectures shall pursue the method of "Natural Theology", and shall represent "free thinking".

Of course any of us would know that Bishop Gore would be as free as a man of definite convictions could be, that he would be scholarly with a great simplicity, that he would be reasonable, while at the same time he would leave no doubt as to his views and his belief in their vital importance. There is all the openness, modesty, sympathy that we could expect or desire. The publishers have given a wholly satisfactory statement of the general nature and plan of the book, as follows:

"This book meets and counters the attempt to undermine the very foundations of the moral world.

Dr. Gore's method involves a careful, historical examination of the conception of the good life as entertained and taught by the famous moral leaders of mankind—Zarathustra, Buddha, Confucius, Mohammed, Socrates, Plato, the Stoics, the Jewish prophets, and Jesus Christ. Dr. Gore assembles the inferences to be drawn from the lives and teachings of these ethical types in a chapter of succinct wisdom.

He follows this historical survey with a fine exposition of the Christian world view, presenting it as the noblest form in which ethical idealism has ever been presented. In his chapters on the nature of man he assembles the data which guarantee the

fact that the idea of what ought to be is essential characteristic of mankind; and the data which guarantee to the modern man the right to believe in freedom of the will.

The concluding chapters of this wise scholar's book deal with the idea of revelation and rational faith."

On their part the publishers have laid the reader under a heavy debt of gratitude for the workmanship of the volume. A detailed analytical table of "Contents" is very helpful. The work must be set down as a splendid modern work in philosophical ethics.

W. O. CARVER

Which Way Religion? By Harry F. Ward, Professor of Christian Ethics in Union Theological Seminary. New York, 1931. The Macmillan Company. 221 pages. Price $2.00.

It is no wonder this volume found first choice favor with the Religious Book Club. Its vigor, pertinency and significance for current social and religious history mark it as of first class importance.

Its view-point is that of social ethics for the new world order toward which so many forces are driving in this strenuous age. The author believes thoroughly in the need for religious motive and sanction in social progress. Practically, no doubt. he would agree that religion is a means rather than an end; while philosophically, fundamentally, he would probably insist that religion is man's response to the cosmic purpose of the God of history. Equally Professor Ward would give to Jesus unique place in the religious leadership of humanity.

Throughout the powerful plea is for the spirit of Christianity as over against its institution, whatever the form institutionalism. Protestantism represents the hope of that freedom in our world today, and American Protestantism, at that. For him, religion cannot be defined or confined within the limits of any creed or any institutional system. It is the life of God working for a comprehensive order of social righteousness. At any given stage the truest religion may be found

most vital outside any of the churches of any of the religions—although Dr. Ward's interest sticks closely by American Protestantism.

The essential principles of the Socialists' ideal outline the lines of progress for humanity and the religion of the future must embody and promote these ideals. The Soviet regime of Russia today is, in spite of its errors, excesses and professed atheism, really a passionate religious movement. It must be Christianized in the genuine sense. Similarly its main professed objectives must become the objectives of a religion that can carry forward the progress of humanity toward the goal of God's plan for men.

The work is evidently intended to be a prophetic call to American Protestant Christianity to accept the opportunity to be the guiding faith, the power channel for a great new advance in the social construction of our world. The times are critical and the issue open. "It is not yet too late for American Protestantism to become a creative religious force instead of that obstruction to the next step in human development which much of its heritage from the older forms of Christianity and much of its own attitude in the past toward emancipation of the mind of man inclines it to be. But this course is only possible if it develops the religion of Jesus and that means at least as much of a change from twentieth century ecclesiastical Christianity as it did from first century Judaism. The question is its attitude toward the dark millions and their need." "What part they will choose to play in the greatest social drama of history in which millions of dark people the world over are coming to a place in the sun is the judgment test of the middle class of this country." The handicaps and hindrances to "Protestantism becoming an ethical religion" are found to be very great and the outcome cannot be forecast. "It is in the undeveloped capacity of the minority in our churches who have the vision of an ethical religion, along with the desire to realize it, that the future of American Protestantism lies hidden." "If not here then elsewhere the principles for which they stand, because they are indispensable to the ongoing of human institu-

tions and the realization of personality, will animate the religion of the future."

These quotations new, and at the very close sum up the course and contention of the volume. The author believes profoundly that American Protestantism is "verging on the cross-woods of history. Is it to because the court chaplain for the Acquisitive Society [the Empire of Money]", or "will it succeed in transforming organized religion and thus show the other institutions of society how to avoid dissolution by revaluing and remaking themselves"? W. O. CARVER.

God in Christian Experience. By W. R. Matthews, M.A., D.D., Chaplain to His Majesty, King George V, Dean of King's College, London. New York and London, 1930. 283 pages, besides analytical table of "Contents". Price $3.00.

Theology has begun rather rapidly of late to respond to the greatly changed world-view made possible, and necessary, by the romantic development of the physical sciences, with their new insights and intimations concerning this universe in which we of our earth live and move and have our being. It is good to have some who can turn away from the upsets of thought caused by the soul reactions to the tragic era of the world war period, and try to find ourselves afresh in a cosmic order, where truly a thousand years become as a day. Brightman (See review in January issue) was driven by the pressure of the narrower historic aspect of things, clouded with the fresh burden of the problem of evil in the light of recent and current history. Knudson, "Doctrine of God", has taken a broader and more philosophical view, but is unduly hampered by our recent American psychological adventures. Others have made their approaches.

Here is a volume that begins with experience and pursues the subject largely from that standpoint, but with a consistent application of the necessary principles of objectivity and transcendence.

Reverence is manifest throughout, but this reverence includes the idea that devotion to truth, and the utmost use of all sources and resources to search out the truth must be included in genuine reverence. Reverence that places a 'verboten' upon investigation, or excuses from diligent research and strenuous thought is at least mistaken and may be stupid.

"The more constructive part of the book, is that in which the conception of a personal God is elaborated and defended in the light of current philosophical and psychological conceptions. The place of the doctrine of the Trinity in the Christian experience is discussed, and an attempt is made to restate the doctrine in terms more in harmony with current ways of thought than those of traditional Theology."

It is a satisfaction to have this able work, which follows right lines with scholarship and ability. The author is sometimes more cautious than the facts require. For example, there is no sufficient ground for questioning that Jesus explicitly conceived and commanded that his Gospel should be preached to all men regardless of previous race and religion. This conservatism is, however, on the whole a distinct element of strength in the work, if it be thought of as an apologetic for this age.

W. O. Carver

Science Rediscovers God, or The Theodicy of Science. By Ronald Campbell Macfie, M.A., M.B., C.M., LL.D., Author of "Science, Matter and Immortality", etc. Edinburgh, 1930, T. and T. Clark; New York, Charles Scribner's Sons. 275 pages. Price $3.00.

One of the interesting recent developments in the *scientific* world is the resources being found there for refuting the materialistic and the mechanistic interpretations of life and reality. The magnitude and the minutiae of the practically infinite universe have begun to call irresistably for a sufficient cause. Order and unity, beauty and wonder are pressing down on the minds of men, while at the same time the atoms are so resolved into immateriality as no longer to afford a foundation

for substance, and altogether the manifestation of mind in the whole process is seen to be such as to leave no road for reason, as for faith, but the *via Dei.*

The book before us is one that the lay reader can easily follow, with the thrill and delight of marvel and mystery, as the load which evolutionary theories have to carry is shown to be too heavy for their structure. There is reverence and humor, knowledge and understanding. It is good reading and will help many through bewilderment to a new sense of the need for God and of the glory of his handiwork, without setting up any opposition to scientific learning. W. O. Carver

Elements of Epistemology. By Joseph T. Barron, S.T.D., Associate Professor of Apologetics, the Catholic University of America, Washington, D. C. New York, 1930. The Macmillan Company. 225 pages. Price $2.00.

Here is an elementary text-book in the theory of knowledge wherein the author frankly seeks "to restate the chief tenets of the scholastic theory of knowledge in terms which will be intelligible to the student who is approaching the subject for the first time." It is in line with the ordered and well directed plan of Catholic educational strategy to introduce into modern training and thought-life the forms of the scholastic learning. The position of the work is called, by the author, "Moderate Realism". It seeks to pursue a *via media* between subjective idealism on the one hand and "extreme realism" on the other. It is "a combination of empiricism and rationalism". The work is arranged for ready study and for preparation by students for class-room work. W. O. Carver.

II. BIBLICAL AND HISTORICAL.

Religions and Philosophies in the United States. Compiled by Julius A. Weber. Wetzel Publishing Co., Inc., Los Angeles. 1930. 333 pages. Price $2.50.

This is a rather strange, but strangely interesting volume "being a symposium of articles explaining the fundamental principles and historical backgrounds of over fifty religions and philosophies. Each article has either been contributed by or approved by the headquarters of the denomination and is published unchanged as submitted, and is therefore authoritative" while the above quotation, of course, shows the necessary limitations under which the compiler had to work, it indicates at the same time his sympathetic desire in these stress-times, to provide as wide information as possible to all those in our land who are troubled about the "here and hereafter." Many of the leading Christian denominations are included in this half-hundred, besides the Roman Catholics, Judaism, Christian Science, Mormons, Unitarians, Knights of Columbus, Unity Truth Center, The Metaphysical School of Health, The Baha'i Movement, The Humanist Society, etc., etc. Many of which are mixtures of Christianity, paganism and some personal animosities or fanatic perversions of truth. The real purpose of the compiler, along with a good description of the book itself can be expressed best, perhaps, by a quotation from a letter by the compiler in soliciting orders for the book. The book is well worth the price, has a vast amount of religious and philosophical information of cults new and old. It is worth one's while to know first hand the "religious engagements" of his time.

The quotation: "Religions and Philosophies as presented in this volume was not produced as a 'scheme.' It could not have grown to a Flower of Truth had I not been honored with the unfailing co-operation of my splendid contributors, men

and women, who are likewise devoting their lives to nourishing the blossoms of religion and philosophy. May these blossoms be of orthodox origin or pertaining to evolutionary thoughts, the fact remains that the sun is pouring her golden rays over all the meadow of ecclesiastical precepts.

You may call this book a 'chain of contradictions.' The tenets of these faiths may make you cling closer to your own, or may open for you another field of fruits to satisfy the craving of your Higher Self. Perhaps you wish to perpetually follow the teachings of your earthly father, or submit yourself to the present cycle of contemporary thought—at all events, in Religions and Philosophies you are offered a "set of keys," one of which will fit the lock of your soul and reveal to you new beauties of its temple.

This is not a book of "business," not a book to be merely read, but an omnipotent treasure of lofty ideals, to be explored and its precious jewels applied to the adornment of your daily life. This volume does not change human nature magically. It will fail to make you healthy and wealthy but it will enlarge your Vision, the vision of Light and Truth. You will recognize The law and follow the command of Divinity from which no mortal can escape.

The trials and tribulations of man have never in the history of the world been felt so keenly. Conferences for Peace and Domestic Security have become almost a farce, while not apparently, but in reality money is losing its power. Empires have fallen into sand, republics are almost degenerating into anarchies. All the battleships, machine guns and bayonets in action—never will bring Peace. Why? Because we lack the proper vision and a comprehensive idea of Godhood.

In Religions and Philosophies you will find the solution to that very Peace and Happiness which is justly ours. You will find this book a "storehouse of spiritual bullets," the ammunition with which to smash the barriers of hate, the means to lift the veil of superstition and hypocrisy, the strength to close the gates of hell forever.

Whether you possess the courage of a patriotic nationalist or strive for internationalism, be a believer or heretic—if you seek your own as well as the welfare of your fellowmen—Study Religions and Philosophies, you will not regret it."

F. M. Powell

India's Religion of Grace and Christianity Compared and Contrasted. By Rudolf Otto, Marburg; Author of "The Idea of the Holy," etc. Translated by Frank Hugh Foster, D.D. Macmillan Company, New York. 1930. 142 pages. Price $2.00.

India is in the foreground of everyone's world-picture at the present time, and any book which will help to throw light on physical or mental conditions there will be welcomed by many. We echo the hope of the translator of this volume that it will be "read by many of the great number of laymen interested in religious questions and especially in foreign missions."

India's "religion of grace" is the bhakti-religion of certain communities of the Hindu faith. One of the many sects of Hinduism, it had as its great teacher Ramanuja (circa 1100) who, denying that he was an innovator or founder of a new teaching, strove to "replace the impersonal Vedanta by the doctrine of a personal God." Its great words are redemption and salvation; its overwhelming aim the age-long, universal hunger of man for God his Father, and for communion with Him. Is not this an approach to Christianity?

Dr. Otto goes to India's literature and her contemporary life, the history of her religion and her customs, to trace the workings of the Indian mind in seeking salvation. His chapter headings are: A Competitor of Christianity?; A Struggle for God; The Question Regarding Salvation; and The Relation of Christianity to the Bhakti-Religion. In a way that, while remaining academic, becomes quite dramatic; he shows how the different windings of man's thought in India have produced at least recognizable parallels to our different schools of Christian thought. In this religion as with us, he says, "there are told

and collected narratives of conversions, conversions of worldlings, of the licentious, robbers, panderers and heretics, who before went other and evil ways, so as to cast away all these things for the service of Vishnu. Here, too, there are revival sermons, and pressure to produce decision, and decision here and now,—before it becomes too late."

Yet gradually, and actually through his sympathy with this very high endeavor of man to find God, he leads us to see the dissimilarity of the spirit through the likeness of the form; though it is only in the very closing pages of the small book that he puts his finger tenderly, surely, on the spot of divergence: the disciple of the Bhakti-religion with all his heart and soul desires salvation and communion with God;—but salvation not from sin; from the consequences of sin! Not forgiveness which cleanses, but forgiveness from a God who overlooks. "One does not know in this religion the 'curse' of sin . . . . This problem marks the *greatest* difference of Christian theology from the theology of the Bhakti-religion, yes, from all Indian theology whatever. For India has no 'expiator', no Golgotha, and no Cross." R. C. G.

God in Freedom, Studies in the Relations Between Church and State. By Luigi Luzzatti, former Prime Minister of Italy and Prof. of Public Law at the University of Rome. The Macmillan Co. 1930. 794 pages. Price $5.00

Here is a huge book with a bigger message. The author, who passed away in his 87th year, March 29, 1927, had been a leading figure in Italy and the scientific and literary world for the greater part of his life. The title of this book is really only one part of the nearly 800 pages that make up the marvelous, challenging and sympathetic volume bearing the name.

There is so much in such a volume—history, religion philosophy, statesmanship, travel, customs, etc.—that one can do no better than to give a quotation from the cover-page which will give the reader, before hand, something of the glowing contents

made available for the English reader. One may feel, at times, that there is "Jewish propaganda" in its English dress, and, why not, the author was a Jew! But that idea will soon be expelled from the mind as the thought and utterances—so recently silenced—of the author speaks to our deepest and noblest longings. But to the quotation: "Luigi Luzzatti was one of the chief citizens of Italy during the last half century. The one great cause to which he devoted his superior talents as a scholar and statesman may be epitomized in this principle: all human progress and happiness are derived from liberty of thought and conscience. That is the solid foundation for the statement that this is the most valuable and comprehensive work on religious liberty written in the last hundred years. It contains much interesting material never before published. Included in its sketches of champions of religious liberty are distinguished representatives of the cause belonging to India, Persia, China, Japan, the Ottomon Empire, and the early Church Fathers as well is its great exponents in European and American history. Adequate treatment is also given to the movements for the separation of State and Church in our own day in France, Scotland, Wales, etc.

"The labor of translating this work into English has been done by Alfonso Arbib-Costa. It contains supplementary chapters by Chief Justice William H. Taft, Hon. Irving Lehman, Max J. Kohler and Dora Askowith, and it is issued in commemoration of the one hundred and fiftieth anniversary of the Constitutional Establishment of Religious Liberty."

It is to be regreted that the editor and other distinguished American contributors did not know more of and use more freely the very pioneer work of Roger Williams in Rhode Island, as well as of many other less known but no less notable advocates of religious freedom. One is glad to note that the author very clearly distinguishes between liberty and toleration —a discrimination rarely found in any but Baptist writers and by no means all of them—.

The biggest contribution this book will make, one believes, will be in its sympathetic dealing with the great ideas of free-

dom as expressed by exponents of all and of no religions, of persons known and unknown before, and in its almost religious hatred of persecution in any form by any body, institution or state.

One is amazed, aroused, incensed, challenged and humbled as he reads the pages, to which one desires to return again and again. If it be possible for one to be Christian without being a Christian the author could easily claim that distinction. Both Jew and Christian will often disagree with the author on certain philosophical interpretations, but both will utter a hearty amen to his continued, unfaltering, sacrificial contention for religious liberty, unhampered or hindered by cult, sect, creed or State. Truly this is a great book by a great soul and intellest.

F. M. Powell

Digging Up Biblical History. By J. Garrow Duncan, B.D., Director of Excavations in Babylonia, Egypt, and Palestine. 275 pages. Profusely illustrated. The Macmillan Company, New York. Price $3.50.

This is volume One of the Croall Lectures for 1928-29. The material presented in the Lectures appears here in greatly amplified form under the general caption of recent archaeology in Palestine and its bearing on the Old Testament. In a former volume, *The Accuracy of the Old Testament*, Mr. Duncan made a fine contribution to Biblical scholarship with particular reference to the trustworthiness of the Old Testament narratives in matters pertaining to circumstantial details together with the historical settings of Old Testament characters which have been fully illustrated and substantiated by recent results of investigation. That was a splendid service and greatly needed. In this volume, however, the author offers a superior, though not more accurate, work which contains not only an abundance of additional material but which offers a larger field for interpretation and application. This is a happy combination in the case of Duncan for, with his fine background of Mesopotamian and Egyptian field-work, he is unusually qualified to approach Pales-

tinian archaeology in an effective and sympathetic manner. Add to this his absorbing interest in the Old Testament narratives—and we have the prerequisites for a helpful and reliable work. The results of this volume will be most gratifying. Scientific investigations and disclosures are here placed within reach of Biblicial students and the story which they have to tell is graphically set forth as to its foundations and abiding worth. The subject matter is treated under the following headings: *The Neolithic or Cave-Dweller Period, The Bronze Age, Canaanitish Constructions of the Bronze Age,* and *the Hebrew Conquest and Occupation.* Each of these divisions is of absorbing interest and is treated in a masterful manner. The mass of details here presented and interpreted offers to the student for the first time a comprehensive and adequate survey of Palestine archaeology up to recent years.

The field, of course, is constantly changing, even interpretations must undergo revision and modification, so that no work in this department of Biblical investigation can be called final. But one will find in Duncan's book a faithful and accurate record of investigations up to the present (1928-29), and will appreciate the author's disposition to weigh cautiously and sympathetically all evidences and their *actual* bearing on the Old Testament. The book is heartily recommended. It has the kind of material that will animate preaching and vitalize study as each relates to men and events brought down to us from the *living past.* J. McKee Adams.

The Conflicts of the Early Church. By W. D. Niven, Professor Church History, Trinity College, Glasgow. Richard R. Smith. 1930. 181 pages. Price $2.00.

This little volume has abiding worth, not so much because of its newness, as for its sympathetic freshness. The author is perfectly at home in the literature of the "Early Church" and his deft pen has recorded his own impressions—the same held by many modern historians—in an arresting and impressive man-

ner. He recognizes not only that there is an "Essential Christianity" but that this Christianity had a natural, often times wholesome, many times baneful development. The "Church" is a living organism developing in its environent.

He takes up, naturally, the development of the early church in the Graeco-Roman world and then treats it in its conflicts with Judaism, the Roman State Paganism, the Mystery Religions, Gnosticism and Montanism, etc. The more intimate "Doctrinal Controversies", Persecutions, within and without, the "Victory and aftermath" and a very useful bibliography close the book.

The work is well done in every respect, and the author has made a permanent contribution to all serious students of the early church. The small cost and the perennial value of its contents should make this book a constant reference companion to scholar and student. F. M. Powell.

The Vocabulary of the Greek Testament. Illustrated from the Papyri and Other Non-Literary Sources. 1930. By James Hope Moulton, D.D., D. Theol., Late Fellow of King's College, Cambridge, Greenwood Professor of Hellenistic Greek and Indo-European Philosophy, Manchester University and George Milligan, D.D., Regius Professor of Divinity and Biblical Criticism, Glasgow University. Hodder and Stoughton, London; Richard R. Smith, Inc., New York. 705 pages. Price $25.00.

This stupendous and most important work has at last been completed by the persistent energy of Dr. George Milligan who pushed on the herculean task after the lamented death of Dr Moulton left him alone. Slowly the eight parts come to a close and now one handsome volume renders the whole readily accessible to all who can afford to own it. The real student of the Greek New Testament should own it if at all possible. Do without a new coat if necessary and get this volume, for here in handy form one finds all the important examples from the papyri and the inscriptions of the use of New Testament words

in the non-literary *Koine*. Some day a new lexicon of the Greek New Testament will incorporate the new knowledge with the old as we have it in Thayer. In a small way this has already been done in Abbott-Smith's *Manual Lexicon* and in still briefer form in Souter's *Pocket Lexicon*. But if one wishes to know the facts to-day he must still use the Thayer Lexicon and the Moulton-Milligan *Vocabulary* together with Deissmann's *Bible Studies* and *Light from the Ancient East*. With these and a competent modern grammar one can be his own commentator and interpret the Greek New Testament in the fresh light of modern knowledge. The *Vocabulary* gives enough of the context where the word appears, often with translation or comment, to enable one to see the precise shade of meaning carried by the word. In Acts 17:6 we have the word *anasatuo* for "thou who turn the world upside down." In a boy's letter in the second century A. D. one finds *anastatoi me* (he upsets me). Every page of the 705 is rich with like illustrations of the vivid New Testament words used by the people in their actual everyday business affairs. In some cases it might happen that a group of ministers might combine and buy it for common use, only each one would wish to use it every day. If preachers only read and studied the Greek New Testament, the people would have fresher and richer sermons.

A. T. Robertson

Blass' Grammatik des neu-testamentlichen Griechisch. 6 durchgesehene und vermehrte Auflage. Bearbeitet von Dr. Phil. Albert Debrunner. 1931. Vandenhoeck und Ruprecht, Goettingen, Germany. 368 pages.

"Nachtraege und Berichtigungen" come at the close (pp. 291 to 322) before the copious indices. The rest of the volume is like 5 Auflage, but then additional notes are most interesting. This is the most complete modern grammar of the Greek New Testament in German and has a deserved popularity. Debrunner has brought the work of Blass more in harmony with modern

philological knowledge. For instance, he has "Der eigentliche Dativ", "Der instrumental-soziative Dativ", "Der lokativische Dativ." But he fails to give the Ablative or even the Ablatival Genitive, but only (p. 105) "Der Gen. Separationis," what Moulton calls "an utterly obsolete procedure" (Prolegomena, p. 72). But, as a rule Debrunner strikes a note in harmony with modern linguistic knowledge. A. T. ROBERTSON

Foreshewings of Christ. By A. D. Martin. The Macmillan Company. 192 pages. Price $2.00 net.

These Old Testament studies are exceedingly rich. Dr. Martin has a fine grasp of the message of the Old Testament and he presents the material in a fresh and engaging manner. The book is readable and helpful. His chapter on Hosea is worth the price of the book. Balaam, Joshua, Jephthah's daughter, Saul, Jeroboam, Elisha, Josiah, Jeremiah, Job, and the great fulfillment are treated in the other chapters.

KYLE M. YATES.

Studies in Power. By Henry M. Edmunds, Minister of Independent Presbyterian Church, Birmingham, Ala. Cokesbury Press, Nashville. 1932. 216 pages. Price $1.75.

This book is not one of the many attempts to present "Applied Psychology" in its varied aspects; it is rather a historical and biographical Romance, treating in a most interesting manner, in twelve chapters, some fifteen great, historical characters. Every one of the persons dealt with has vitally influenced history at his or her time and for all future time. Joan of Arc is the one woman described, and the list includes and in order, Charlemange, Vladimir, William the Conqueror, Richard the Lion-Heart, Genghis Kahn, Joan of Arc, Philip II of Spain, Geo. Washington—Benjamin Franklin, Abraham Lincoln—Robt. E. Lee, Theodore Roosevelt—Woodrow Wilson, While

Paul the Apostle and Jesus of Nazareth form a fitting climax to these inspiring studies.

One may differ from the author in some of his interpretations, but will always be stimulated and helped by reading after him. The title of the book is to be found in the author's penetrating way of choosing dominant facts from the lives of his characters—men of power—and letting the history of the times and the persons show the reasons for their power. Incidentally, this power will always have its roots in religion. It is a fascinately great book.

F. M. Powell.

The New Indexed Bible. Buxton-Westerman Company, Chicago. Price $5.75.

For one who wants the best collection of Bible helps in one volume it would be difficult to find a better book than this one. It contains so much valuable material that one can hardly afford to be without it. In addition to the regular features we find a concordance, a collection of Scriptures, a Biblical encyclopedia, a history of the sixty-six books, a history of the English translation of the Bible, a chart analysis, a discussion of the laws of the Bible, the teachings of Christ, a Bible Atlas and fifty-four first rate photographs of the Holy Land.

Kyle M. Yates.

The Religious Experience of St. Paul. By J. Ernest Rattenbury. 1931. The Cokesbury Press, Nashville, Tenn. 313 Pages. Price $2.75.

The writer is also the author of *Wesley's Legacy to the World* and has been an effective home missionary. Both a missionary and Methodist he is predisposed to look for signs of Paul's religious experience. The author has a wholesome fund of common sense and handles some of the radical critics severely and some of them deserve all that they get. The book will

serve as a tonic for some who have been swept off their feet by modern prejudices against the supernatural. It cannot be said that Mr. Rattenbury has struck a new line of thought exactly, but he has called fresh attention to the basal thing in Paul's life as a Christian, his actual fellowship with Jesus Christ as the Risen Lord and Saviour. A. T. ROBERTSON

The Speaker's Bible. The Epistle to the Philippians. The Epistle to the Colossians. Edited by Edward Hastings, M.A. The Speaker's Bible Office, Aberdeen, Scotland; Blessing Book Stores, Inc., 63 E. Adams St., Chicago, Ill. Agents for America. Price $3.50 per volume.

Dr. James Hastings, who founded this series of homiletical commentaries, is dead, but his son is carrying the enterprise on to completion. He is holding it up to the same ideals of his father. It is meant for the busy man with a small library.

A. T. ROBERTSON

Exploring the Bible. By Frank E. Gaebelein, A.M., Headmaster of the Stony Brook School. Harper and Brothers, New York. Pages xvii, 214. Price $1.50.

A very interesting and helpful book written by one who accepts "the Bible for what it claims to be—the unique and inspired Word of God, conveying to the heart of humanity the priceless knowledge of a divine Lord and Saviour. With 'the assured results of the higher criticism and modern Biblical scholarship' I am familiar, but by no means entirely in sympathy. So long as every critical question from the unity of Genesis to the authorship of the Fourth Gospel is the source of those divergent opinions and conjectural hypotheses to which specialists in research are sometimes subject, I shall entertain no doubt regarding the authenticity of any portion of it. After all, the Bible is its own witness to its authenticity, and it is not

likely that those who have found a loving and redeeming Saviour through its pages and who daily receive spiritual sustenance from its reading will be greatly troubled about books falsely claiming antiquity and distinguished authorship through the subterfuge of any 'pious fraud' ". It should be added that Mr. Gaebelein keeps faith with his expressed convictions and that the result of his work will contribute to a deepening of a reverent Christian faith and an intelligent acceptance of the Bible. Of special interest to young people, it should find a great usefulness among students. The general approach is explanatory rather than argumentative and for this reason will evoke a ready and interested study. It is the opinion of Dr. C. G. Trumbull that this book is "one of the most remarkable contributions to the popular and at the same time thoroughly cultured and rational study of the Bible in our generation." That testimony is perhaps sufficient to convince; the possession of the book will provide the proof. It is inexpensive and indispensable.

J. McKee Adams.

Facing Old Testament Facts. By Craig S. Thoms, Ph.D. The Judson Press, Philadelphia. 313 pages. Price $1.50 net.

Young people do not know the Old Testament and do not have much interest in learning it. The distinguished author of this book has tried to popularize it so that it could make its appeal to the masses. Three divisions are treated: "Temporary Elements of the Old Testament", "Basic Truths in the Old Testament" and "The Teaching Value of the Old Testament." He does make the material interesting and organizes it in a fine way. His ideas of inspiration and the supernatural are far from satisfactory and for that reason his book cannot be recommended as a text-book for our students.

Kyle M. Yates.

III. SOCIAL AND EDUCATIONAL.

The Teaching of Karl Barth. An exposition by R. Birch Hoyle, A. T. S. Author of The Holy Spirit in St. Paul. New York, 1930. Charles Scribner's Sons. 286 pages. $2.75.

Barth has made a great stir in Germany and other parts of northern Europe and a very considerable commotion among British thinkers. Notably Dr. Hutton was quite captivated by him and praised him elaborately—not to say extravagantly—in *The British Weekly*.

The names of Brunner and Gogarten are quite generally associated with that of Barth, the three supplementing and supporting one another in a new religious movement. It is usually referred to as a new school of theology but it is to be doubted whether this is correctly to characterize the movement. I am informed that already there is a tempering of the Barthian fever on the continent, and the British, especially the Scotch are cautious about him for the most part.

In America Barth has not thus far come much into vogue although New York and Chicago have given him a sympathetic hearing. His *Word of God and Word of Man* has been somewhat widely read.

Mr. Hoyle has given an able outline history, exposition and criticism of Barth and his "school" which will enable any reader to understand the movement and determine whether he wishes to pursue further the study. As a prophetic call of serious men away from an excessive reliance on religious rationalism back to a dependence on the grace of God the movement is timely. As a counterblast against current, confident commitments to evolutionary religious development it produces a wholesome shock. It may well prove an antidote to much of the proud Humanism of the hour.

It is too violent, too emphatic in its "either-or" contrasts for a balanced restoration of religious emphasis. Its exponents are often too obscure and difficult in their statements to command a general following.

As 'the Theology of Crisis'—which term is consciously used in several senses, including the fundamental crisis of the soul facing God—it is to be welcomed.

In any case Mr. Hoyle has done a fine piece of work and makes possible the use of Barth and his teaching by many and such use will be most profitable at this time.

The extended *Preface* will guide the reader to the more important reviews and discussions in English as well as the German sources. I resist a strong temptation to give details of values and defects in the Barthian message.

W. O. Carver.

The Protestant Ethic and the Spirit of Capitalism. By Max Weber. Published by Scribners. 284 pages. Price $3.00.

In this translation by Professor Parsons of Harvard English readers have a part of the first volume of what the great German scholar intended to be a series on the Sociology of Religion. The undertaking was thwarted by his death, but in this volume his approach and his philosophy of history find expression. As the introduction states, the purpose is not to trace the development of capitalistic activity so much as to discover the cources of its energy and the explanation of its acceptance in the modern world.

As the title indicates the author finds a very close connection between the rise of capitalism and the Protestant Reformation, with the theological and ethical doctrines which followed. In a foreward Dr. Tawney states Weber's idea as follows: "What is significant (in the rise of capitalism) is not the strength of the motive of economic self-interest, which is the commonplace of all ages and demands no explanation. It is the change of moral

standards which converted a natural frailty into an ornament of the spirit and canonized as the economic virtues habits which in earlier ages had been denounced as vices. The force which produced it was the creed associated with the name of Calvin. Capitalism was the social counterpart of Calvinistic theology.''

The first chapter calls attention to the fact that business leaders and owners of capital are overwhelmingly Protestant in any country of mixed religious composition, and, although recognizing non-religious factors in bringing about the situation sees a direct connection between the religious affiliation and the social stratification. The second chapter is a study of the spirit of capitalism, using as perhaps his principal illustration the sayings of Benjamin Franklin. The third chapter the author examines the idea of the ''calling'' in the teachings of Luther and Calvin, and its bearing upon the subject under discussion, concluding that it was the idea of a ''calling'' is interpreted by the Calvinist which give to the pursuit of business its justification and zest.

In the second part of the book the author studies the ethics of Calvinism, Pietism, Methodism and the Baptist sects in order to ''clarify the part which religious forces have played in forming the developing web of our specifically worldly modern culture, in the complex interaction of innumerable different historical factors.''

In his foreword Dr. Tawney recognizes the truth of Weber's thesis, but allows more room for other factors. He says, ''It is arguable, at least, that, instead of Calvinism producing the spirit of Capitalism, both would with equal plausibility be regarded as different effects of changes in economic organization and social structure.'' Without doubt the Protestant conception of life as a responsibility to be made the most of in every part and its emphasis upon the ''economic virtues'' have played a most influential part in our economic history. And as one reads this book the question arises, ''Has Protestantism the ethical basis and energy for the correction of the abuses and ills of our capitalistic system? We cannot separate religion

from life; and Protestantism must bear its part in introducing into business not only acquisitiveness, but a sense of social justice and social welfare that springs from the Spirit of Jesus.

J. B. WEATHERSPOON.

Psychology and Religious Experience. By W. Fearon Halliday. Richard R. Smith, Inc., New York. 1930. 320 pages. Price $3.00.

The author believes that psychology can and must be made the hand-maiden of religion. He points out how unfortunate it is that the word psychology, especially in connection with the work of the Christian ministry, should often arouse a feeling of prejudice amounting to repugnance in many minds. In an age in which psychology is being employed with great effectiveness in every other realm, the religious worker cannot afford to be ignorant of nor to ignore this challenging new science. Our present need is for a deeper insight into the nature both of life and of religion. If psychology is the study of the mental life, and if the pastor's task is primarily that of dealing with the minds and hearts of people, he is indeed strangely blind if he refuses to see the value of the techniques which, in the hands of the scientific investigator, have proved so fruitful in revealing the nature and the laws of mental processes.

The author does not pay much attention to modern psychological movements, especially those which seek a mechanistic interpretation of life. He does not spend a great deal of time overthrowing the arguments of the materialistic psychologist, but turns to certain of the approved and attested principles which have emerged from the laboratory study of human life, and undertakes to show how these principles may be applied to advantage by the average intelligent pastor. The author is not enamored of psycho-therapy, but he does seek to suggest the Christian way of approach to its discoveries, and the Christian way of using them in dealing with the problems of ordinary

pastoral work. He hastens to deny that men and women can be saved in a religious sense by any trick of psychology, or that psychology can never take the place of theology, but, he declares, it must be borne in mind that theology is the interpretation, not only of historical fact, but of religious experience in relation to it, and that religious experience, because it involves personal states of mind and feeling, is within the province of psychology. Some of the most important chapters are on "Psychology and the Christian Ministry," "Love and Religion," "The Importance of the Home," "The Minister as Pastor," "Ultimate Sanction." G. S. Dobbins,

Teaching Religion. By A. J. William Myers. The Westminster Press, Philadelphia. 1928. 224 pages.

Tis is one of the most recent text books in the Standard Leadership Training Curriculum, outlined and approved by the International Council of Religious Education. The author is one of the best known leaders in the professional field of Religious Education, and has put into this brief volume the result of a life time of study and experience. He recognizes in the beginning that "teaching religion is a fine art. It cannot be reduced to rule of thumb." Yet the experiences of multitudes of teachers over many years have revealed certain great principles which are of abiding value. Dr. Myers discusses these principles with deep insight, and from them draws conclusions as to method which have stood the test of successful practice. His chapters on "Aim in Education," "Purpose in Education," "Methods of Teaching," "How to Study," and "Measuring Results of Teaching" are especially valuable. The chief weakness of the treatment is its emphasis on method to the neglect of motive. Apparently the author anticipates that his readers will have a thorough background of Bible study, Christian devotion, church loyalty, evangelistic zeal. Granted all this, his book becomes a valuable manual leading to increased efficiency in teaching. Lacking some of these qualities, the teacher would

perhaps be overwhelmed with the task of teaching which makes such heavy demand without supplying the needed dynamic. The book will be found most helpful by advanced students.

G. S. Dobbins,

Anti-Saloon League Year Book, 1930. By Ernest H. Cherrington. Published by the Anti-Saloon League of America. Price 75 cents.

A mine of information for all who desire to know what the temperance forces of America are doing. Ignorance is a great asset to the liquor interests, and the preachers of our country are in a position, by the aid of such material as that to be found here, to break the force of their new offensive by telling facts. The Year Book tells what the government has done legislatively to strengthen and enfore the amendment, what the courts have done through their decisions; it explains the Canadian system; it gives the results of a wide survey of student life and attitude; it discusses the economic effects of prohibition; it gives a scientific discussion of the effects of alcohol; and a score of other subjects. The modern situation constitutes a call to arms,—and here is a good weapon. J. B. Weatherspoon.

IV. PRACTICAL AND BIOGRAPHY.

Mahatma Gandhi: His Own Story. Edited by C. F. Andrews, with an Introduction by John Haynes Holmes. New York, 1930, The Macmillan Company. 372 pages. Price $2.50.

Gandhi is a major personality in the interest of world-thinking men and women to-day. This is not the first time it has been taken in hand to write of his life and his meaning. We shall not soon hear the last of him. Indeed he will live in history as one of the major personal factors in the making of his-

tory for the British Empire in the later nineteenth and earlier twentieth centuries. No one can understand current conditions in the history of India without taking large account of Mahatma.

This work is edited out of three volumes of Gandhi himself, which is the justification of its title. The work has been done by one who admires the leader and exponent of *ahisma* and *swaraj* almost to the point of adoration. One wonders whether the interest of the Editor in the person and the idealism of the man has not operated to hinder his giving us more of the program and work of the Mahatma. Even so, here is a book that no one must overlook in studying either the man and his work, or the situation and prospect in India. Certain aspects of Gandhi one comes to see and understand quite fully, and yet one comes to the end with a distinct feeling of not having been let into the full secret of him, and his influence. No doubt much of that explanation must lie in the history and psychology of the Hindus. On this point one does get some light here, but one needs to know much of this already.

The picture one gets is of the growth of a personality into remarkable magnitude and influence, by the progressive vision of and surrender to an ideal and a sense of a divine mission. The work is more valuable, perhaps, as the study of the growth of a soul than as the interpretation of a leader and a factor in the making of destiny.

A discerning reader will find here the elements of strength and of weakness in one of the strangest men of our time and, even, of history. Depth of insight and childish naivite mingle remarkably; bondage to primitive religious notions and devotion to exalted ethical ideas; shrewd wisdom and crude faith.

There is no need that the reviewer shall here express any views of his own about the wisdom and prospects of the campaign which Gandhi is now leading. That naturally does not come formward in this volume in its later stages.

The book is most welcome and will be widely read. The Introduction would better be left unread in the judgment of the reviewer, if one wishes to get the right impression of the work

itself. My saying this will probably send the reader at once to that Introduction, but I have put him on guard, at any rate. It is blindly extravagant in its laudation of Gandhi, placing him in line of the world's major prophets, including Jesus, and accounts that the Indian Seer is the supreme one in the list. The Introduction contributes nothing to the understanding of the man and adds nothing to the book. If read at all it should be immediately dismissed from the mind. One can hardly imagine Gandhi approving any such introduction to his fellowmen.

W. O. Carver.

The Fight for Peace. By Devere Allen. Published by Macmillan Company. 716 pages. Price $5.00.

No one doubts that Devere Allen is against war and for peace. He is fully awake to the dangers that lurk in our international customs and objectives, and in this volume is a strong advocate of unceasing peace education and agitation. In the foreword he says, "The nature of modern warfare is such that the times cry out for more, not less, impatience. Humanity is not faced with a problem in abstract mathematics, but with a knife-blade at its jugular vein. With reiteration, I have borne down on the need of a more drastic opposition to war, the war system, and its perpetrators. For this I offer no apology. The supporters of war are the ones who must be ever on the moral defensive—they and the advocates of conventional work for peace; the former because of their destructive record in the past, the latter because of their too general ineffectiveness and their almost perpetual confusion."

The "Fight for Peace" contains a history of peace movements since their beginning in 1815; also a survey of all the peace agencies of our day (and they are many) with their aims and procedure, and an estimate of their influence. One of the striking facts of the period since the world war is the persistence of the fight for peace. Peace efforts continue. The emo-

tion for peace is unabated, it rather increases. The organizations for peace are supported. The Christian sentiment for peace is being strengthened in America.

International efforts and organizations for peace are described and critically examined. There are chapters of argument concerning the possibility of banishing war and effecting permanent peace. Every preacher ought to have such information as this book contains. The conservatively minded ought to read this militant pacifist, not to agree with all his criticisms, nor to share in all his emotions, but in order to come face to face with one's own attitude, and to endeavor to find oneself the true Christian attitude toward the devastating, brutal, suicidal practice of war. The preacher who is passive on the question of war in the time of peace cannot affect innocence in time of war.

J. B. WEATHERSPOON.

George Whitefield—The Awakener. By Albert D. Belden, with a foreword by the Rt. Hon. J. Ramsey MacDonald, Prime Minister of Great Britain. Cokesbury Press, Nashville. 1930. 302 pages. Price $3.00.

The remarkable volume is not simply a biography of Whitefield—it is that in an interesting trustworthy fashion—but it is a glorious history of Whitefield's time in England and America, and besides, it is a clear, challenging call for a great revival of the spiritual power of the grace of God in our own confused, materialistic and sinful age.

One finds here those intimate and personal touches from the first to last that cause one to wish to read the entire book at a single setting. In fact the story is so engaging and so interesting that one is shamed as he is thrilled in every page. One does not feel at any time that there is special pleading, true, the author is more than sympathetic, but his sources speak for themselves and the narrative moves with rising tides toward the fitting climax. There is, however, a special *plea.* The author has a much larger purpose than giving us the history of one of

our greatest men in connection with a world-wide spiritual movement. His plea is for a reproduction of that revival, begun and largely carried for years by Whitefield, in our own day—not only in England and America—but through them or even in spite of them to reach the ends of the earth. It is really a great book with a great theme, well written and powerfully presented. One wishes every Christian man alive could read it.

F. M. Powell.

The Ever Open Door. By George H. Morrison. Published by Richard R. Smith. 286 pages. Price $2.00.

It has been said of Dr. Morrison that he "made preaching an art but never so much of an art that it lost his force and drive." This volume, given to the public by his wife after Dr. Morrison's death, is not a book of sermons, but a collection of brief articles many of which have appeared in *the British Weekly.* They do not lack, however, the rich spiritual quality and beauty of his sermons. They are invaluable for use in the preacher's devotional hour, and often will serve as springboards in his sermonizing. J. B. Weatherspoon.

The Christian Way of Liberty. By J. A. W. Haas, D.D., LL.D, President of Muhlenberg College; Member of Author's Club, London. The United Lutheran Publication House, Philadelphia. 1930. 214 pages. Price $1.25.

Dr. Haas says in his introduction, "In every period of history that begins a new era it is necessary that Christianity take account of itself and ascertain how it may use new ideas and trends of thought and feeling, or how it must correct them." He finds the most characteristic trend of thought of our day, the demand for and illusion of absolute freedom of conduct and thought, based partly on popularized pseudo-science; and he

endeavors to set over against this the true conception of liberty as given by Christianity. What he really does, largely, is to restate the Christian theology:—Lutheran theology:—setting it in opposition to characteristic modern attitudes as expressed by men like Walter Lippman, Will Durant, Eddington and J. Middleton Murry, from whom he quotes copiously.

The Professor is a learned man, and a logical and concentrated, if somewhat ponderous, thinker. He states a great many truths and contravenes a great many popular errors. Unfortunately, the modern mind is going to continue to admire the more brilliant exposition of a modern interpretation of life, errors and all. One can imagine students who find this book on their parallel lists,—even students in his own college,—even theological students,—saying "Yeah?" For the Doctor is not dynamic, suggestive, or creative in his presentations; and we young folk do admire dynamics, and have a perfectly reasonable demand for suggestiveness and creativeness in our thinking.

The one bit of brightness that lightened the pages for this reviewer,—which she wickedly found delightful—is a, to her, new interpretation of infant "baptism." (p. 169 ff.)

"There is, however, a lack of the realization in many parts of Christendom what power and effect baptism has in the life of the infant. The hypothesis of the innocent infant . . . is not in agreement with the fact of heredity. Jesus knew better, for He claims: 'That which is born of the flesh is flesh' (John 3:6). Shall this condition be allowed to go on into the riper years? Or shall the infant be 'born of water and the Spirit' (John 3:3)?" Thus begins a three page argument postulated on the doctrine of the saving value of the act of baptism, (good traditional Lutheranism, of course), and culminating in the following: "Mind can and has acted upon mind without direct communication of speech, and without an appeal to understanding and conscious knowledge . . . in the light of these facts, who can deny *a priori,* that the Spirit of God cannot in some similar, though still at present unknown and mysterious, manner, act upon the half-slumbering mind and the undeveloped will of the child."

But it is not fair to judge the good Doctor by this lapse into medieval magic, couched in the phraseology of the popular pseudo-science which he so gravely, and so rightly, deplores. As has been said, there is a great deal of truth in his book, a great deal of hard and logical thinking. One can only regret that it will, in all probability, never be read by the folk who, presumably, need it most. R. C. G.

Things Most Surely Believed. By Clarence Edward Macartney. Published by the Cokesbury Press. 194 pages. Price $1.50.

The Apostles' Creed has served multitudes of preachers as a convenient outline of series of sermons on the fundamental doctrines of the Christian faith. In this volume Dr. Macartney, pastor of the First Presbyterian Church of Pittsburg, has given an interesting and helpful presentation of these doctrines. Under the conviction that Christian preachers are largely responsible for the confusion of thought and lack of conviction among modern church members he has, without seeking to find new angles and without over-adornment, made his arguments and interpretations in clear and simple language. "If we are to have once more in our midst the joy and power of salvation, we must dig again the old wells of revealed truth."

J. B. Weatherspoon.

The Bible and Business. By Umphrey Lee, Pastor Highland Park Methodist Church, Dallas, Texas. Richard R. Smith, Inc., New York. 166 pages. Price $1.50.

An extremely interesting and helpful book which really gives an intimate picture of the economic background of the Old and New Testaments. The author, in his Preface, observes: "We continue to profess that the Bible is our guide in all matters of faith and practice, but the points in practice of most

concern to many practical men of our day are largely ignored in books on the Old and New Testaments. In our commercial civilization, a failure to point out the bearing, if any, of the Bible upon economic problems confronting Christians leaves most men with little choice between regarding the Book as a magic manual hiding mysteries from all but favored initiates, and looking upon it as a pious but obsolete treatises about theology. The purpose of this little study is to answer briefly, but as accurately as possible in the light of Modern knowledge, the question: What has the Bible to say about business?'' It is in the answer to that question that the author marshals a large number of facts drawn from the experiences of Old and New Testament characters who were rubbing elbows with the work-a-day world of the partriarchs and of the Apostles. The volume will make its own appeal and carry its own message and will go a long way in meeting that problem which relates in the first instance to doing in a business manner what the Bible has to say concerning its own Business.

J. McKee Adams.

D. L. Moody. By W. R. Moody, (his son). Macmillan Co., Chicago, New York. 1930. 556 pages. Price $3.50

''When pressed for biographical material by friends, D. L. Moody once said to his eldest son, W. R. Moody, the author of this book: 'It is time to write a man's biography when he is through. Wait to see what kind of exit he makes. Some of my friends think they know me better than any one else; but all will unite on you.' ''

Hence in this volume we have the life of a truly great man, by one great in his own right, and enriched by the closest association with, and the recipient of every confidence and plan and hope, of his father.

Well, D. L. Moody made the proper exit all right, but he will never ''be through.'' His work, influence and ministry will

continue to live, and this reliable and extremely interesting biography will enable him to live on and on long after all of those who in any way came into touch with D. L. Moody, have made their exit. The only way to review biography is to tell whether it is good, bad or mediocre. This one is good. Almost every one would enjoy knowing the history of the life of Moody, and here is such an account, so delightfully presented, that, large as the book is, one is loath to lay it down till he has read the last word.

F. M. POWELL.

Paul's Superlative and Other Sermons. By M. P. Hunt. Pentecostal Publishing Co., Louisville. 1931. 164 pages. Price $1.00.

The writer of this notice has known and loved the author of these great sermons since he can remember, and while he is greatly tempted to speak at length for himself as he has done in other publications, he feels that he could not do half so well as to quote from a letter of his colleague, the Managing Editor, written to Dr. Hunt, after he had graciously read the proof-sheets.

"Dear Dr. Hunt:

"I want to say that I have read the sermons with great interest and real profit. Your long ministry in Louisville and reaching far and wide has been marked by rare courage, faithfulness, devotion to the Lord and to the common people who 'heard him gladly' when he preached and ministered in the earth. You have been an outstanding power in civic righteousness, human relief and evangelistic enthusiasm and success. This is a rare combination of prophetic, evangelistic and pastoral ministry. These sermons represent all phases of a full ministry. I can understand how they have been blessed in the preaching and know they will be blessed again and repeatedly in the reading. Hundreds who have heard them will now wish to read them, and I hope thousands who have never heard them will read

them, for I know the reading will mean calls to repentance, righteousness, service and devotion to the world-wide mission of the Gospel of the Kingdom of God. Blessings on you and may you continue for many years to 'speak the word with all boldness' and to 'warn men night and day with tears'.

Most Cordially, "W. O. Carver."

In these eleven sparkling messages one rejoices that the very cream of this rich and fruitful ministry has been made permanent by the publication of this beautiful volume at such small cost.

F. M. Powell.

Sindiga the Savage. A Tale of the Wilds. By Eric A. Beavon. Harper and Brothers, New York and London. 1930. 291 pages. Price $2.00.

The author has given us this romance of black and white in Africa, of which he says, "I believe it is the first East African romance to be written in which the leading characters are natives of Africa and white men merely figures in the background." He describes the individuals of his chosen tribe to be what Sir Sidney Olivier, ex-governor of Jamaica, found them, "singularly patient and forgiving, very delicately sensitive in all matters of courtesy, acutely logical, warmly sociable, humorous and kindly." They are indeed different from the sinister barbarians beloved of the more conventional fiction writers.

The story repays reading, though it is rather difficult to get into. It starts heavily and slowly, and the multitude of strange and similar names makes for confusion. But gradually the different pieces of the picture fall into place, a meaning becomes apparent, and the persevering reader will find himself with a warm sympathy for, and understanding of, the African viewpoint and the difficulties of adjustment to white civilization and religion, that he probably did not have before. Of course the picture is "touched up" a bit; Mr. Beavon (a teacher in a mis-

sion school, on a guess) obviously does not belong to the realistic school of writers; and certain sinister implications which were unavoidable are hastily passed over. In so far, it is a one-sided view; but the other side has been so much over-emphasized that one feels that this rather idyllic picture will do much to correct one's slant on African psychology and community life.

R. C. G.

Two Years of Sunday Nights. By Roy L. Smith. Published by the Abingdon Press. 280 pages. Price $2.00.

This is not a series of sermons but a description of Sunday night services covering two years. The author found them so successful in building up and holding large congregations and in their spiritual results that he ventures to pass them on to his fellow preachers as suggestions. A cursory view of the programs suggest that Sunday night success cannot be had without cost, cost of study, energy, ingenuity, directness and reality of spiritual purpose. This book will not solve the problem, but it ought to help in that direction by its rich suggestiveness.

J. B. WEATHERSPOON.

Prayers for Special Days and Occasions. By Dr. G. B. F. Hallock. Richard R. Smith, Inc., New York. 1930. 192 pages

Much interest has been aroused within recent years in the enrichment of free worship. Ministers who repudiate prescribed forms nevertheless feel their very great need of suggestions and guidance in the preparation and conduct of public worship. This pocket manual, prepared by a man who seems to have almost endless resources for aiding busy pastors, will fill a real need in the lives of preachers who sometimes are made to realize that it is as hard to pray effectively as to preach. The

prayers and scripture readings are gathered about certain great special occasions which recur in the calendar of most churches, as, for instance, the birthdays of national heroes; Christian "holy days"—Thanksgiving, Christmas, Easter, and the like; national holidays—Independence Day, Armistice Sunday; special days in the church—Missionary Sunday, Home Coming Day, cornerstone laying, dedication of a church, etc.; wedding ceremonies, funeral ceremonies, ordination ceremonies, etc. The pastor will find much in this little book that will stimulate his personal prayer life and help him to make fresh and satisfying preparation for leadership in public prayer on all sorts of occasions. G. S. DOBBINS,

The Foundations of Jewish Ethics. By Armin H. Koller. Published by Macmillan. 254 pages. Price $2.50.

This volume is a compilation of the teachings of Judaism on various ethical principles. The sources quoted in each chapter are the Old Testament, Palestinian Apochrypha and Pseudepigrapha, the Greek Apocrypha, Jewish-Hellinic literature, Prayers, the Talmud, and other Jewish literature, as well as some Christian writings. The subjects presented are: Morality as a Basic Requirement of Judaism, Fundamental Views of Morality, Purity of Soul, Freedom of Will, Reward and Punishment, Equality of all Human Beings, the Will to Believe, and Knowledge and Morality. J. B. WEATHERSPOON.

Peter Cartwright, Pioneer. By Helen Hardi Grant. The Abingdon Press. 1931. 222 pages. Price $2.00.

This book is a gem. It thrills with interest, information, narrative and good humor. Mrs. Grant has done a lasting service in making permanent so useful and unique a life as that of the famous—and to many, almost infamous—Peter Cartwright.

From the first page to the last one is fascinated, instructed, amused and amazed. The "good sides" of the hero, of course, are stressed. But one believes that just *this* story is needed to correct many false impressions, too easily formed, from the variegated career, of this uncouth, self-trained, consecrated Preacher, Pioneer and Statesman.

His zeal for Christian Evangelism, so intimately connected in his mind with Methodism—is heightened by the sympathetic touches of the capable author. One is caught in the contagion of his rich fund of humor; laughs at his repartee in "religious debate", is melted to tears in his sorrows, sufferings and sacrifices, and is shamed and challenged by his endeavors and the reach of his influence. The author has not only written a capital story, she has woven *also,* valuable history around a hero of undying fame. F. M. Powell.

Seekers of Light. By Clarence W. Cranford. Vesper Messages Delivered to the Young People of the Pennsylvania Baptist Summer Assemblies. The Judson Press, Philadelphia. 1930. 113 pages. Price $1.75.

A book of devotional talks to young people by a young man, who speaks their language, thinks their thoughts:—that curious and quite hopeful mixture of uncertainty and arrogance;—and so leads them, partly by virtue of being not too far ahead of them on the same path, into a new appreciation of the verities of the Christian religion and the personality and companionship of the man Christ Jesus.

His approaches are quite fresh and modern; his messages very simple and very old. He has the courage of his convictions, because he has the convictions. One is sure that the young people who listened to these messages were helped by them, and that young people using this modest book as a basis for their private devotional thought will be likewise helped.

R. C. G.

Why I Believe. By Teunis E. Gouwens, D.D., Minister, Second Presbyterian Church, Louisville, Ky. Cokesbury Press, Nashville, Tenn. 1930. 147 pages. Price $1.00.

A little book of sermons by a greatly beloved and most helpful preacher. The six chapters deal with Why I believe in God, in Jesus Christ, in the Bible, in the Church, in Prayer, in Immortality. If it is said that the messages are rather to the heart than to the head, this is in no way to disparage them. "With the heart man believeth unto righteousness" was true before Paul said it, and has been ever since. The tone of the book is not in the least argumentative; a quietly devotional, confident and serene spirit speaks words of comfort and cheer to others like-minded with himself. It is a good book to read for private devotions, and for strengthening a faith already grounded in the truth of Christ. R. C. G.

The Business Man Looks at Preaching. By J. H. Anderson. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 46 pages. 1930.

These brief addresses were delivered to students and faculty of the Baptist Bible Institute on the James H. Tharp lectureship. The speaker, Mr. J. H. Anderson, is one of the best known and loved Southern Baptist laymen. His deep interest in preachers has been manifested throughout a long life of usefulness, and these talks to preachers are full of sympathetic understanding and genuine appreciation. He briefly recounts his contacts with some nine pastors, and with a few strokes paints the picture of each in unforgettable language. His advice to young preachers is full of wisdom. No minister can read his direct, searching, inspiring messages without being filled with a deep desire to be both a better man and a better preacher. G. S. Dobbins,

V. MISCELLANEOUS.

One Thousand Evangelistic Illustrations. By Rev. Aquila Webb. Published by Richard R. Smith.

All for one dollar! This is a new issue of a book which has been popular among preachers for several years. In his introduction to the original edition Dr. E. Y. Mullins wrote, "Dr. Webb had in mind especially the evangelistic preacher. It is in the evangelistic meeting that the need is felt for forcible and pointed illustrative material. The direct appeal for decision in the proclamation of the gospel is tremendously reinforced when a telling illustration can be brought to bear to deepen the impression. I believe most public speakers, and especially ministers of the gospel, will find here a treasure house of illustrative material." J. B. WEATHERSPOON.

The Fisherman's Saint. By Sir Wilfred Grenfell, K.C.M.G., M.D., F.R.C.C., F.A.C.S. Rectoral Address Delivered at St. Andrews University, November 1929. Charles Scribner's Sons, New York. 1930. 56 pages. Price $1.00.

On the occasion of the delivery of this address, Professor Blythe Webster introduced the distinguished candidate, saying of him, in part: "I present as Rector-Elect for laureation the laborer of Labrador, toiler of the deep, tiller of human soil, helper and healer of the lives of men." And then, as we may so readily imagine, the quiet little man with the calm face and the deep wrinkles of snow-glare and sin-glare, pity and laughter, about his eyes, stepped forward composedly and took up his message.

It is no studied and formal message; rather in the nature of what is facetiously called "a few rambling remarks",—on life,

and danger, and the University man's reactions to life and knowledge; on the reality of simplicity and the meaning of adventure. The doctor, delicately and ironically mindful of the advice of friends, was careful to assure his hearers that he was bringing them no sermon. Nonetheless, he did take a text: the life and character of Andrew, fisherman's saint, patron saint of the University, patron saint of Scotland and of Russia as well; —and "preach from it." "The lecture is none the less valuable in that it is much more revelatory of the modern fisherman's saint than of the older one. One suspects that we know about all we can ever know upon earth, about the character and achievements of the apostle Andrew. The character and achievements of the modern apostle are a perennial source of inspiration.

Here are bits culled here and there from the address, redolent of the whimsical personality and the working philosophy of the man.

"Moreover I was especially warned that a sermon would not be tolerated by you; indeed, in my youth in 'oppressed England' I had always been taught that Scottish Universities were of themselves so inspirational that any man, however poor, could walk in at one door with nothing but a bag of oatmeal, and out at the other a David Livingstone."

"I believe that the greatest discovery of science and the greatest revelation of religion is that the making of a better world is given to us human beings."

"To me the joy of life is the measure of its force, and achievement the measure of its joy."

"Visits to the great art galleries of Europe have always left me thankful that, if sacred pictures of holy men are true to life, at least my soul may not have to look at life's problems through bodies and clothing like theirs. Such a prospect would cure most young men to-day of any aspiration to sainthood."

"These physical machines for interpreting life's impulse we can mechanically extend so as to reveal to our brain worlds unseen and unheard that lie around us . . . But the ability to ap-

preciate the simple statement, 'Behold the Lamb of God!' still as ever, has to come of character."

But one desists, with the advice to find the other quotable sentences for yourselves, and to add this slender volume to your store of Grenfelliana. R. C. G.

The Monastery by the River. By G. Stanley Russell. Published by Richard R. Smith. 107 pages. Price $1.25.

The practice of using five minutes of the morning service for a sermonette to the boys and girls is being adopted by an increasing number of preachers. A short story not only gives recognition to the children, but, if well given, is a vehicle of lasting truth (and is often worth more to the adults than to the children). This little book contains a series of such stories told to his congregations in London and Toronto by a Congregational Minister. They may not themselves be easily told by others, but are very suggestive and make most pleasant reading.

J. B. WEATHERSPOON.

Quotable Poems on the Master of Men. Compiled by Thos. Curtis Clark. Richard R. Smith, 1930. 243 pages. Price $2.00. Also compiled by the same Author with the same Publisher, "Poems for Special Days and Occasions", 1930. 166 pages. Price $1.00.

This combination, furnished by these two books, gives every preacher and religious teacher just the needed *additional* equipment. The first volume has to do with quotable poems about Jesus: the second, as the title indicates, is for special days and occasions. These are not simply a "collection of poems." Every one is selected for its beauty and worth. The compiler, for a number of years "has been writing and selecting poems for the Christian Century." He has a *knack* for selecting poems,

and in these two volumes, the best art of his life is manifest, as well as the warm glow of Christian sympathy.

One believes that these books should be in the library of every preacher. Most preachers use too little poetry; and many who do use poetry at all, confine themselves to a narrow range of old hymns that lose much force by being old as well as too often quoted. These two volumes by Thos. Curtis Clark will correct both evils and will gladden, inspire and instruct all who read them. Both books are well indexed and classified for ready reference and application but one is loathe to lay down either volume once it is opened. These books are a real contribution to any preacher's equipment. F. M. POWELL.

Wrestlers With God. By Clarence E. Macartney. Richard R. Smith, Inc., New York. 207 pages. $2.00 net

The scholarly pastor of the First Presbyterian church of Pittsburgh has given us a study of the great prayers of the Old Testament. He opens the door for us and lets us look upon these men as they pray. We are enabled to see them in agony and exultation. Abraham, Joshua, Jacob, David, Elijah, Hezekiah, Jeremiah and Manasseh are brought before us.

Pastors will find these articles helpful in preparing prayer meeting talks. KYLE M. YATES.

Plays and Pageants. By Mrytle R. Creasman. Sunday School Board of the Southern Baptist Convention, Nashville, Tenn. 1930. 157 pages.

Leaders of children and young people are in constant need of materials which will challenge their interest and at the same time be of first rate teaching value. The dramatic instinct is deeply implanted, and few things are more enjoyed by Juniors

and Intermediates than the presentation of plays and pageants. Mrs. Creasman declares that a religious drama, well selected and well presented, is a means of real blessing to those who take part and to those who listen. Many of the plays presented in this collection are for young people of talent and ability, and their preparation gives evidence of much originality and insight on the part of the author. Some excellent suggestions are given about the rehearsal and presentation of religious plays and pageants.

G. S. Dobbins,

Walk In His Ways. By Amos R. Wells. W. A. Wilde Co., Boston, Mass. 255 pages. $1.50 net.

This is Dr. Well's eighty-seventh published volume. He always brings something worth-while for the one who is seeking to prepare himself for better service as a Christian teacher. This little book aims to give material for daily devotional meetings that will prove helpful in classes, families or for private meditation. There are two hundred and fifty-one topics treated.

Kyle M. Yates.

Diana's Indian Diary. By Isabel Brown Rose. Richard R. Smith, Inc., New York. 1930. 248 pages. Price $1.50.

One feels that every girl or young woman who reads it will want the preceding volume, "Diana Drew." The charming and natural story-book people ornament, but do not get in the way of, the realistic picture of life in India as the missionary sees it. The diary form is well handled, natural and most convincing. It enables the author to bring in all sorts of situations and discussions: a visit of Dr. Stanley Jones; a camping party which goes on a tour of Buddhist shrines and so gives a bit of

the history and spirit of the Buddha; the political situation, with a pen-picture of Ghandi and a discussion of the Simon Commission; Mrs. Annie Besant and her Krishnamurti; Nancy Miller and her "marriage" to the Maharajah of Indore; the life of Sadhu Sundu Singh; "Mother India", an evaluation of the book and its reverberations. These things are merely dropped "by the way," as it were, into the midst of the account of everyday missionary life: of birth and death, friendships and animosities, ludicrous happenings and tragedies, heathen festivals and Christian graces.

One wishes a long and fruitful career to this author, and many more products of her pen. Such "light things," when as well done as this,—(which is, alas, not often!)—will do an incalculable lot of good in carrying the spirit of world friendship and Christian missions into the thinking and feeling of our young people. R. C. G.

Growing Up. By Karl de Schweinitz. The Macmillan Co., New York, Chicago. 1930. Price $1.75.

One of the host of enthusiasts after reading this delightful little book, exclaimed that it must have been "wished into existence." Said a father; "when my eleven year old boy finished reading Growing Up he said 'Dad, every question I had in mind has been answered by this book'."

That is precisely the feelings one will have after spending a few minutes with the little volume, illustrated just enough to give the right information without arousing "curious suggestion."

The author has done a superb piece of work. The story of how we begin, are born, come to be and grow up is so accurately and naturally and delicately told that the book is not only a much needed help to parents but is also a perfectly safe guide to put in the hands of boys and girls, just as soon as they can read

intelligently and begin to have questions arise in their expanding minds and hearts.

One believes it the best book for the quite young boys and girls of our day. It is plain, simple and profound as well as clean and interesting. F. M. POWELL

By the Waters of Babylon. By Louis Wallis. The Macmillan Company, New York. 223 pages. Price $2.00 net.

One has often longed for a well-written picture of Bible times that would put the common people to the front rather than warring kings, priests and big landowners. Mr. Wallis has done this in a very fine way. The age is one of depression and want. The people are extremely interesting. Rich and poor, prince and beggar mingle in such a way as to make the story a thrilling one as well as a good portrayal of the social and economic conditions of Bible times.

KYLE M. YATES.

At the Foot of the Rainbow. By Margaret S. Applegarth. Published by Richard R. Smith. 296 pages. Price $1.50.

For a number of years Miss Applegarth has furnished the friends and teachers of youth with delightful stories which have heartened them in their work and supplied them with excellent illustrative material. Many preachers also must thank her for touches of life and light which have carried their sermon home to young people.

The attractiveness of the present volume is enhanced by the three-fold arrangement of the thirty-one stories. Representing life in various nations and races, they are first arranged in rainbow fashion according to the colors of humankind; then they are grouped according to the nations. Also they are grouped

around certain special days like Christmas, Easter, Thanksgiving, making their use easier and more effective. Many a missionary lesson should be enlivened by these most interesting portrayals. J. B. WEATHERSPOON.

Christianity in Action. By John Timothy Stone. W. A. Wilde Company, Boston. 222 pages. $1.50 net.

Many of our readers are familiar with Dr. Stones's recent book, "Everyday Religion." We welcome this new help in that same field of applied religion. He takes the most commonplace events and incidents as a basis for the emphasizing of a fine truth. Essays like these are fine for the busy person who is apt to lose sight of spiritual forces and influences all about him.

KYLE M. YATES.

Cadet Stephen. By Alice Pickford Evans. Author of "The Noisy Seven," "Snap Shots in China," etc. The Judson Press, Philadelphia. 1930. 173 pages. Price $1.25 net.

An artlessly simple story which must be largely drawn from life: of a heedless handsome only son sent by his widowed mother to military school; of her hopes and prayers for him; of her visit to the Fiji Islands and the letters thence which had such an influence on the boy in later years; of her death, the boy's subsequent wildness, his conversion; of his call to the mission field and his sailing to China; and of his early years of missionary work. The late troubled years of war and of Red propaganda touched upon, with the heroism of missionaries and native Christians in sticking to their posts; the anxious days of refugeeing and the happy return to the work, on which note the author leaves her characters.

Some of our own missionaries, thinly disguised, figure in the narrative. notably "Mr. and Mrs. Pond," whom Stephen visits in South China.

The book is evidently a labor of love. R. C. G.

Millions for the Ministry.

"The will of Ella Virginia von Echtzel Wendel of New York, in whose hands three generations of Wendels had concentrated real estate holdings conservatively estimated at more than $75,000,000," was probated March 23rd, according to The New York Times, $25,000,000 being equally divided between Drew Methodist Episcopal Seminary, Madison, N. J., and Nanking Methodist Episcopal Seminary, Nanking, China. The bequest more than doubled the financial resources of Drew and multiplied the Nanking Seminary's holdings many fold.

What is the significance of this transaction?

To include God and His institutions in a will, is the most logical disposition of wealth on the part of Christians.

To allocate a large part of one's estate to the Seminary, which is training the Christian leaders for our churches, communities, and the world, is the highest type of investment one can make.

To give men and women of comparatively small or large means this vision and lead them to bless the world in this manner, is one of the highest privileges of the Christian minister.

The Southern Baptist Theological Seminary, with its need of aid funds to help worthy students, its need of larger endowment and current income, and its need of a $150,000 chapel, rejoices with these fortunate institutions and looks forward with hopes for a similar experience in its own life.

The Southern Baptist Theological Seminary

JOHN R. SAMPEY, D.D., LL.D., Pres., Louisville, Ky.